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...THE...

UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

OCTOBER, 1922

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EDITORIALS BOOK REVIEWS

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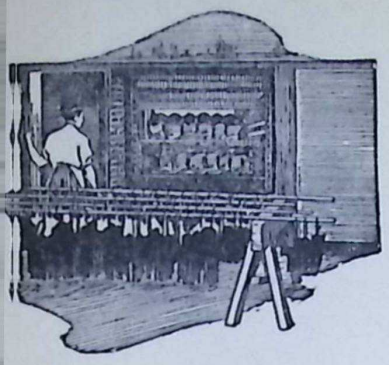

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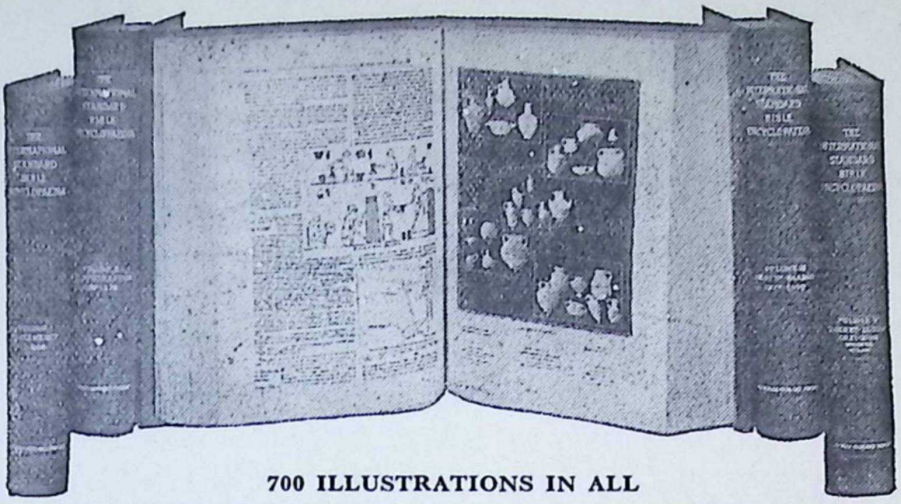

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Vol. XXXIV OCTOBER, 1922 No. 1

"A PRINCE AND A GREAT MAN."

A sketch of the life of Rev. Theron Hall Rice, D. D., read at the Memorial Service in his honor, by Rev. Thomas Cary Johnson, D. D., Professor of Systematic Theology in Union Theological Seminary, Richmond, Va.

Theron Hall Rice, Jr., Minister of the glorious gospel of the blessed God, was born in the county courthouse town of Wetumpka, in Elmore county, Alabama, July 8, 1867.

His father, Theron Hall Rice, Sr., for many years an honored elder in the First Presbyterian Church, of Memphis, Tennessee, was a son of Moses Rice, and Susan Hall, his wife, who removed from Meriden, Connecticut, to Tennessee in 1817, taught the first female school in Rogersville, Tennessee, and, later, settled at Kingsport in the same State; where Mrs. Rice, a woman of the loviest Christian character, died in 1838, and her husband, a good citizen and a man of marked piety, died in 1849.

Theron Hall Rice, Sr., was derived from ancient and godly Puritan sources, being a lineal descendent, by three lines, from Robert Royce and his wife, Elizabeth, who immigrated to Boston in 1631; a lineal descendent of David Atwater and Damaris Sayre, his wife, daughter of Thomas Sayre, of Southampton, Long Island; and of Nathaniel Merriman and Abigail Olney, his wife, all of whom were amongst the first or second generation of Puritans to settle in New England; a lineal descendent, through the Merriman line, of Puritans of Valleyfield, England; a lineal descendent, through two lines, of the Rev. Henry Scudder, a Puritan minister of note in England, during the Commonwealth, and of the Rev. John

Lathrop, who served as curate in the English Church from 1611 to 1624, renounced then his orders, to become the pastor of a Puritan Congregation till 1632, when, with many of his people, he was thrown into prison, where he languished for four or five years, after which, having gained a release, he came, with about thirty of his people, and settled over them as pastor at Scituate, Massachusetts. Through his mother, Susan Hall, Theron Hall Rice, Sr., was a lineal descendent of the immigrant John Humphreyville in the sixth generation back, who was himself a descendent of the "Earls of Angus"; through his father's mother, he was the lineal descendent of Deputy Governor, Wm. Jones, of the New Haven Colony, who is said to have been a son of Colonel John Jones, one of the regicides who signed the death warrant of Charles I. Mr. Rice showed himself worthy of descent from such sources, being marked throughout life, for probity, gentleness, unselfishness, and thoroughness of Christian character. Such a father could not fail at making a most helpful impression on a son of noble nature and endowments.

The mother of Theron Hall Rice, Jr., was Lydia Ann (Root) Rice, daughter of the Rev. Timothy Root, and of his wife, Lucy Jane Patton. Mr. Root, a native of Vermont, had come South in his youth, fitted himself for the Gospel ministry, held pastorates in Kentucky, and Alabama; and, during periods of his life, served in Home Missionary work and amongst the Cherokee Indians. He was known in the Synod of Alabama during his later days as "Father Root." He has been described as a "gentle, modest, chivalrous man," and a faithful minister of the New Testament. Lucy Jane Patton was of Kentucky birth, related to the Lewis family of Virginia, a woman of uncommon force and excellence of character. Lydia Ann Root inherited the qualities of each of her parents in harmonious proportions and exercised a strong and sweet influence over her son, from whom, however, she was taken away when he was about thirteen years old.

Young Theron Hall Rice was a lad blessed with good health, abounding in vitality, addicted to boyish sports, but also to

reading which was directed by a "judicious mother while she lived." Under her guidance he read many books of the worthier sort—some of Shakespeare's plays, and Longfellow's poetry in which he found huge delight. Later he made the acquaintance of Dickens, and received from him an ardent sympathy for the poor and the weak. Still later he is found with Thackeray and George Eliot as favorites. In his years of early maturity, he was reading with care and pleasure Shakespeare and Milton, loved to pick up Tennyson for an occasional half hour, and found certain noble things in Wordsworth.

That he might grow up with a wholesome regard to the dignity of manual labor, and might develop a rounded manhood his father had assigned him in his early boyhood a regular portion of the daily chores. In due time he gave him excellent educational advantages: He placed him in the Ogden College, a high grade academy at Bowling Green, Kentucky, where the elements of a classical education were well taught; where the lad was well grounded in Latin, Greek and Mathematics; where Professor Wm. A. Obenchain filled him with respect for the character of the scholar and begot in him the desire to be one himself; and where, owing to the training of the students in public speaking and to the admirable debating society, maintained by the pupils, the foundation was laid for subsequent and early oratorical successes. Next he went to the Southwestern Presbyterian University at Clarkesville, Tennessee, from which institution he was graduated in the year 1889. Here he became debtor to Professor G. F. Nicolassen, Ph. D., for "an unmeasured admiration for thoroughness—honest work;" to Professor E. B. Massey, "whose fine general culture and personal charm won every heart, 'for an uplift and inspiration through personal contact';" to Professor J. A. Lyon, "a very genuine truth-loving man, 'for services as Sunday school teacher, as well as for tuition in the natural sciences'; and to Dr. J. B. Shearer for valued class-room instructions." He was an earnest and successful student, winning the *Mack Biblical Medal* amongst other trophies. He was

a distinguished member of the leading debating society in the University, and won The Speaker's Medal. He took, almost from the start, the commanding position amongst his fellow-students which speedily he was to win for himself in the broad arena of practical life. He impressed his generation in college with his manliness, and deep earnestness in every action to which he gave himself. He was faithful to all his duties, and "could be counted on to do his best in any matter to which he laid his hand." He had with all an ease and reserve force that argued well for the future. To his close friends, it should be added, his character seemed as open as a cleanly and clearly printed page; and those friends so loved that which they read therein that they consciously, or unconsciously, regarded him as a sort of hero.

Young Rice is next found, for a short while, at the University of Virginia, where Professor Noah K. Davis waked him up wonderfully in the noble departments of Philosophy; and where certain ideals of the place served as a fine tonic.

Meanwhile, in the days of his boyhood, the service of God had become his chief concern. His religious history had been no surface development. When he had appeared before the session of the First Presbyterian Church of Memphis, Tennessee, of which the Rev. Eugene Daniel, D. D., was then pastor, he had both astonished and delighted pastor and session, with his simple and unpretentious but graphic portrayal of his experiences, and by his artless but profound grasp of the great doctrines of Sin and Salvation. It was almost inevitable that such a youth should come to preach the everlasting gospel. He soon came to feel the obligation to do so; and, late in the fall of 1889, he entered Union Theological Seminary in Virginia, to receive further fitting for the work of the ministry. Here he not only enjoyed a comprehensive and thorough theological training, but came into close and helpful relations with that man of pre-eminent holiness, Dr. Thomas E. Peck; and with that Son of Thunder, Dr. James Fair Latimer, who was fast wearing himself out in overwork which he would have given his Lord. Here, also, he took high rank not as a

ploughing student on every part of his course, but as appropriating, with uncommon directness, celerity and ease, the ethical and spiritual marrow of every discussion. Here, too, he soon enjoyed an unsought leadership amongst his fellow-students.

Before he had finished his Seminary course he gave strong proof of a prodigal endowment as a preacher of the gospel of Christ. His intuitive perception of the very heart of a Scripture teaching, his heart knowledge of its truth, his faculty for simple but often profound analysis, his power to illustrate and to explicate his thought until it should be easily apprehensible by the humblest intelligence, the chaste and noble imagery with which he was accustomed to clothe his thinking in ordinary conversation, as well as in public speaking, his fine diction, his deep-toned mellifluous voice, his very prepossessing appearance, unmarred by any ugly consciousness of his points of superiority, his generous love for all men, and his sincere and thorough going enthusiasm for God's truth and way as revealed in the Holy Scriptures, fitted him to be one of the noblest preachers.

At the close of his student career in the Seminary, he became pastor of the Second Presbyterian Church of Alexandria, Va., 1892. Here he followed a man of brilliant pulpit abilities, an active pastor, and a man of marked attractiveness and charm; but he captured the hearts of all his people, builded spiritually in a superior way, led his church to still higher levels of practical activities than those reached in the pastorates of his predecessors.

During the summer of 1896, the young pastor spent several months in Europe, and wrote back to his people a series of very interesting letters, published in the Central Presbyterian of Richmond, Va.

Long before this date he had become known throughout his communion as a noble preacher and had been called to conspicuous churches on every side. Thus he had been called to the pastorate of the First Presbyterian Church in Baltimore, one of the most powerful in the Northern Communion, in

1893, before he had ended his twenty-sixth year, or the first year of his pastorate in Alexandria; he had been called to the First Presbyterian Church of Nashville, Tenn., in 1894; he had been courted with great fervor by the First Church of Norfolk in December, 1894; he had been called to the First Church of Macon, Ga., in January, 1895; been called to the Presbyterian Church of Lexington in July, 1895. He had considered these and other calls, but had declined them all. An invitation extended in the latter part of 1894 and 1895 to serve as Chaplain at the University of Virginia during the sessions 1897 to 1899 had caused a struggle. He recorded in seventeen pages of manuscript the reasons why he should serve as chaplain at that place and in nineteen pages the reasons why he should not serve. The fact that he would have no body of believers organized after God's revealed plan, to give him spiritual support, and whom he could use as a pastor and session can employ the organized local church was a weighty reason in his eyes for declining the overture. During the summer of 1896, while he was in Europe, he was called to the pastorate of the Central Presbyterian Church of Atlanta, Ga. The circumstances attending this call were such, that after a protracted period of consideration and prayer, he was led to accept it, although it made him the successor of one of the most powerful preachers of the Church at large, and of a man followed by the loving admiration not only of his own congregation but of the city of Atlanta.

Here also Mr. Rice proved his entire competency. During the first year of his Atlanta pastorate he led his congregation to clear off from its property a heavy and crippling, bonded debt, of $15,000. In succeeding months he led it to substitute for the system of pew-renting, the system of voluntary offerings, as the source of the church's revenue; led it to improve its musical service by the introduction of a new organ; led it to increase its gifts to the Benevolences steadily, so that his church came to be recognized as one that could be counted on to give effective and liberal support to every great cause. His ministry was equally blessed to the spiritual growth of the

people, and to the development of their activities in behalf of some of their more immediate neighbors. Some of his members became examplars to the church at large in their activities in behalf of Negro Evangelization. Some gave themselves to other forms of city mission work. The Sunday School in the Central Presbyterian Church became in his day one of the largest in our communion; and was suitably housed in a modern Sunday School building. He saw to it that his Negro Sunday School was suitably housed, himself making the largest single contribution to the erection of the building.

While serving with delighted acceptance his fine charge, he continued to win steadily and rapidly the admiration of our whole communion and the admiration of some sister churches. A slight indication of this is seen in the fact that, before he had reached the age of thirty-two, in 1899, two excellent institutions, Davidson College in North Carolina and Central University in Kentucky simultaneously conferred upon him the degree of Doctor of Divinity. Stronger proof of the high estimate set upon his gifts and labors appears in the demand for his services as occasional preacher, on the part of his brethern when convened in the capacity of Synods or Assemblies, whenever he was to be had; and to the calls in various directions to pastorates, professorships, and presidencies of institutions of learning.

Twice, in the year 1899, the Franklin Street Presbyterian Church of Baltimore called Dr. Rice, using arguments that made a powerful appeal to him; but the people of his church protested before he had time to weigh the matter. The members of the Central Church plead privately that he should not leave them, the session presented to him in writing a remarkable plea against his leaving their church, likewise the deacons.

The paper of the deacons which is briefer than that of the Session, may be incorporated in this memorial as exhibiting the attitude of the Central Church as a whole:

Whereas, it has come to the knowledge of the Board of Deacons of the Central Presbyterian Church of Atlanta, that our beloved pastor, Rev. Theron H. Rice, D. D., has been called

to the pulpit of the Franklin Street Presbyterian Church of Baltimore; be it therefore,

Resolved, That while we are deeply sensible of the compliment to our pastor implied in his call to the pulpit of our Sister Church and while we sympathize with the desire of our Sister Church to avail herself of the services of one whom the Lord has so abundantly honored with His Spirit, we nevertheless beg to enter an affectionate protest against any effort which seeks at this time to deprive us of our pastor; and in support of our protest we beg to submit the following reasons why our pastor should remain in the field which he now occupies:

First—The cause of Presbyterianism in Georgia is vitally in need of that quality of leadership which our pastor has shown himself to possess, and, having lost two such wise and sagacious leaders as Dr. E. H. Barnett and Dr. G. B. Strickler, the former by death and the latter by removal, Presbyterian interests in Georgia could ill afford at this time to meet the loss which our pastor's departure from the State would entail.

Second—The strategic importance of the Central Presbyterian Church of Atlanta, as the foremost individual Church in the Synod of Georgia, renders it of serious consequence just at this time that nothing should impair or retard its progress.

Third—The imperative need of stimulating the cause of Presbyterian Education in Georgia having profoundly stirred our pastor's heart since coming among us, it is of paramount importance that our pastor should remain with us to carry on the work which he has inaugurated in this direction.

Fourth—The success of the two Negro Mission Schools which have been recently started under the direction of our pastor depends largely upon the wise counsel and co-operative enthusiasm which our pastor is so able to give; and likewise the success of colored evangelization in Georgia depends largely upon the success of the experiment in Atlanta.

Fifth—Having through our pastor invited the General Assembly to meet with us in May next, we need the united zeal and the combined resources of our church in preparing to

entertain our visiting brethren in the spirit of true Christian hospitality and fellowship; and to this end we need the personality of our pastor at the helm of affairs.

Sixth—The comparatively brief time which has elapsed since our pastor accepted the call of our church has barely sufficed to enable him to secure that intimate personal acquaintance with our large congregation which is so vitally necessary to effective pastoral work, and, other things being equal, long pastorates are much richer in spiritual and temporal benedictions than short ones.

Seventh—The increased prosperity and efficiency of our Church, together with our release from a heavy bonded debt, all brought about chiefly through the consecrated labors of our pastor, render it possible for us to undertake much larger enterprises and to accomplish much better results under the wise guidance of our pastor than ever before.

Eighth—No pastor could be more securely entrenched in the affections of his flock than is our pastor: and naught save the most imperious necessity should disturb the ideal relations between pastor and flock which now exist.

Be it further resolved, That in consideration of the reasons above given and of many others, we entreat our pastor, if consistent with his convictions of duty and in harmony with that light which he has received upon the subject from divine sources, that he will remain with us and continue his work in the field where he has labored with so much success in the Cause of the Master. But, if after prayerful consideration he decides that the call under consideration is from God, we desire to assure him of the spirit of Christian resignation with which we shall accept the result, knowing that whatever God wills is for the best though we may not clearly see His purposes: and we desire further to assure him that our constant love will follow him in prayers for God's blessing to rest upon him wherever he goes.

And be it further resolved, That we pledge anew to him our loyal support and co-operation in every enterprise which looks to the continued usefulness of our own Church and to the

upbuilding of the Cause of Christ in Georgia as interpreted in the Standards of our Presbyterian faith.

CHARLES D. MONTGOMERY,
EDWARD VAN EPPS,
LUCIAN L. KNIGHT,
Committee.

About the same time large numbers in our Denomination urgently desired that he should accept one, or other, of several of the most important secretarial positions conferred by the General Assembly. Still other calls for his service poured in—in 1900, a call to the Second Presbyterian Church of Louisville, Ky., and overtures to the pastorate of the Second Presbyterian Church of Richmond, Va.; in 1903, an election to the Chair of Homiletics in Princeton Theological Seminary, one of the most venerable and illustrious Schools of Theological learning within these United States; in 1905, a second overture from the First Presbyterian Church of Dallas, Texas; an election to the Presidency of Hampden-Sidney College, a call to the Presbyterian Church of El Paso, Texas, a second overture from the Second Presbyterian Church of Louisville, Ky., an invitation to become Professor of Moral Philosophy in Washington and Lee University, and an election to the Presidency of Columbia Seminary; in 1906, a plea that he allow himself to be elected a Trustee of Princeton University, made by Woodrow Wilson; in 1907 feelers as to whether his services could be had by churches in Lynchburg, Va., and in Colorado, Texas, and as President of the Louisville Theological Seminary; in 1908, a second offer of the Presidency of Columbia Seminary, and his election to the Stuart Robinson Professorship of English Bible and Pastoral Theology, and a second call to Princeton Seminary. He never courted calls; but he feared to consider them not, lest he might go against the call of God. He pondered the *pros* and the *cons*, and prayed with great earnestness for divine guidance.

During his Atlanta pastorate, strong and discerning men who knew him well regarded him as his University mates had

been wont to do, as a man of indefinite, moral and spiritual, reserve power. Proof was given of this when he was thrust into the leadership of what is known as *The University Movement in Atlanta.* At the instigation of certain friends of Columbia Seminary, in Columbia, S. C., and of the Southwestern Presbyterian University, at Clarksville, Tenn., and of Georgia Presbyterians, who desired the establishment of a great Presbyterian University, which "should eventually be the Princeton of the South," within the bounds of Georgia. He planned the consolidation of Columbia Seminary, the Southwestern Presbyterian University, and the College which the Synod of Georgia was on the point of founding, into a great University to be located in Atlanta. He led the movement to the threshold of success, and but for an ineradicable opposition on the part of some of the friends of one of the old institutions, he would have carried the plan through triumphantly. In the effort, he demonstrated the qualities of high purpose, broad comprehension, ability and power of achievement. His ultimate failure in the end aimed at, no more reflected on his leadership than the failure of the Confederacy on the leaders of that splendid but short-lived republic. This work gave him the ear of Atlanta. Under his inspiring leadership Atlanta reached the ennobling consciousness of a city with a citizenry not steeped hopelessly in commercialism, but easily aroused to the exhibition of exalted self-sacrifice in order to the realization of high educational and moral and religious ideals. Atlanta should thank—probably does thank him—for revealing the inwardness of the city, to herself and to the world. Under his leadership she did all that was asked to turn his noble dream into reality. Her citizens from the greatest to the day-laborers and the news-boys contributed to the end.

In this enterprise he served his denomination well, in pushing to the front an ideal that should be realized, yet, in some well-chosen place within its bounds; in furthering the interest in education throughout its bounds; and in increasing the *esprit de corps* of Presbyterianism in Atlanta, not to speak

of incidental aid rendered to at least three existing worthy literary institutions.

Dr. Rice's efficiency as a Christian pastor and a leader in noble enterprises has been explained in part, by remarks, incidental to the story of his life, on his splendid natural endowments, on his intellectual and moral acquirements, and on his spiritual gifts and graces. This efficiency may be further explained as follows: He was a *man of prayer*. In undertaking any difficult work in his congregation it was his custom to have his people, or the most earnest and godly of them, meet and pray about it. He heartily approved of the paragraph in our Form of Government, which says: "When a minister is called to labor as pastor, it belongs to his office to pray for and with his flock as the mouth of the people unto God." He magnified the power and the privilege of prayer, and was wont to refer anything alleged to have been done by him to the aid of God occassioned by prayer.

He was also as minister, a teacher of the word of God, an expository teacher, cherishing the hope of carrying his congregation through a larger part of the whole Bible. He had a great gift for so expounding God's word that it seemed to fall by its own glorious weight and sweet penetrativeness deeply into the minds and hearts of his hearers. He placed high grade preaching to the masses above every other form of ministerial work for usefulness. At the same time he endeavored to cultivate an intimate and affectionate acquaintance with his people, drawing near particularly to the poor and needy, the suffering and the afflicted, and to little children. He believed in the wise proverb: "A house-going minister makes a church-going people;" and that, after the study of God's word, there is nothing so enriching to the minister's spiritual life and efficiency in the Lord's work as the faithful discharge of pastoral duty. In short he worked with a Biblical ideal before him, as to what the pastor should be and do, built upon the Bible and also upon the very best traditions of the Reformed pulpit from the time of John Calvin and old Richard Baxter to the present, *i. e.*, upon the best

interpretations of the Bible on the whole that the world has known. He loved and was influenced by the Seventeenth Century theologians, especially John Owen; loved and was built up by Bishop Butler's immortal "Analogy," of the Eighteenth Century, and the classic theologians of succeeding years, including those of his own church, particularly Dabney, Thornwell and Peck. He studied and profited by the biographies and sermons of some of the more gifted modern ministers, such as Robert Murray McCheyne, Thomas Chalmers and Hudson Taylor, of the China Inland Mission. He studied the sermons of Spurgeon, and Broadus, and McLaren of Manchester, and many others.

In part, owing to an instinctive bent, and, in part, owing to the stimulus derived from the works of Dr. James Stalker, of Scotland, Dr. Rice devoted in this period not a little attention to Biblical Theology; and the conviction grew upon him that this particular branch should be cultivated by sound thinkers because it had been left too much to rationalistic thinkers and because he believed it to be the method of theological investigation best suited to the mind of the times—the historical and critical mind. He believed that to many minds theology thus pursued, while yielding the contents of our dogmatic systems, would have living freshness and positive fascination. The discipline of this course of study heightened his efficiency. So much concerning his life to the end of his Atlanta pastorate.

Dr. Rice possessing so great natural endowment, so great spiritual gifts, so great acquirements and reputation, it was natural then, his *alma mater*, when in need of an additional professor in 1908, should call him to the chair of English Bible and Practical Theology—a cumbrous, widely inclusive, manifold sort of chair, exceedingly difficult to conduct because it was too inclusive. It was thought that this great and gifted man could do the chair justice if any man could. It has been split up now into two main branches. and portions of one branch have been assigned to other kindred departments.

Since Dr. Rice's health had become very considerably im-

paired, since the burden of pastoral work in his great charge lay heavily upon him, since in a professorship his necessary pastoral work would be confined to the student body, and since he seemed to have special qualifications as well as general fitness for the work of this multiplex chair, he was led to accept the call; and from that time, save when too ill, and save one year granted as a vacation in which to regain, if possible, his health, he labored with great devotion and heroism till he went under the hand of the surgeon about seven weeks before his death, to begin the last period of Titanic struggle to recover health.

Not only the Central Presbyterian Church, but Atlanta at large had recognized Dr. Rice's great achievements along spiritual lines. He had become to church and city the Evangel of Love, the Apostle John of their day. His influence for good was so generally recognized that upon his leaving, "expressions of regret and sorrow came from every part of the city and from the State of Georgia."

As he entered upon his duties as teacher in the fall of 1908, he was heavily burdened with bodily infirmities, including asthma. During the following winter, he was often observed to be literally struggling for breath as he walked back and forth across the campus to his classes. It was reported that often for several nights in succession he slept but little. He seemed to have an endless succession of colds. To some superficial observers he appeared to be a tuberculitic. About this time, however, skilled diagnosticians had told him that while he had had tuberculosis at a previous period of his life, as evidenced by a cavity in one lung, he was free from that fell malady. As the years passed other physical disorders developed. About eight years ago a disorder of the stomach set in, gnawing pain, indigestion and slow inanition. He suffered many things of many physicians in vain. The Board of Directors of this Seminary at length granted him a year's absence that the curative powers of rest might be invoked. His maladies went through periods of remittal and periods of exacerbation, on the whole, growing worse. About two months

before his death a leading diagnostician of the country and leading surgeons of the country discovered that he had been suffering from an ulcerated stomach for these eight years, a top of his sufferings from asthma and colds.

Only in the light of this discovery, I think, can his friends, to some degree, understand the extent and severity of his sufferings and his physical weakness; and appreciate the cheerful submission with which he bore his sufferings, the Christian heroism with which he went about his work, and the genial good fellowship which he ever showed in intercourse with the faculty, students, friends and acquaintances.

Meantime, his coming to the Seminary had proved a great blessing to the institution. Not to speak of the work proper to his class-room—of his able lectures in the departments of Homiletics and Pastoral Theology, of his pre-eminent powers exhibited in the analytical and constructive criticism of sermons; nor of the example he set of noble expository preaching; nor of the noble insight, true for the most part and profound, which he gave in his work on the English Bible—not to speak of this and much more, there is living evidence that his coming to the Seminary radiated a great blessing; that in the judgment of the student body here at the time of his coming, that coming elevated the spiritual character of the whole Seminary. It has been well said that his very presence was a benediction; such was the beauty and Christlikeness of his character.

During these years on certain great occasions, he represented the Seminary, as its spokesman, and did it nobly. Thus in 1911, at the semi-centennial, in Louisville, Ky., of the founding of the Southern Presbyterian Church, as a separate denomination, he delivered a brilliant historical address. Dr. Moore had been appointed to make that address, but as the day approached Dr. Moore was ill. He turned to Dr. Rice with the request that he substitute for him. The time for preparation was very short. He talked with some of his colleagues over the subject, armed himself with certain books and papers, threw the material into shape in his own mind as he sped

aboard the train toward Louisville; and made the sort of address that Mr. Henry Clay, had he had the same santification of spirit, and special knowledge, might have made.

Thus again, in 1912, at the centennial exercises of the founding of this Seminary, on the lawn, with a vast concourse as audience—a concourse including the Synods of Virginia and North Carolina, he made one of the most brilliant addresses of the occasion. Thus, also, he nobly represented our school at the installation of his friend, Dr. John Miller Wells, as President of Columbia Seminary, last spring. It was his in a marked degree to say the appropriate word in the appropriate manner.

Meantime during his Seminary career calls dropped on upon him; in 1911, an overture from the church in Orlando, Fla.; in 1912, one from the Second Church in Louisville, Ky., and one from Austin, Texas; in 1918 or 1919, an overture from the Board of Directors of Austin Theological Seminary to become President of that school; in 1918, a call from the First Presbyterian Church of Meridian, Miss.

For many years Dr. Rice's sister, Miss Lucy, made for him the comforts of a home. In 1913 he was happily united in marriage to Miss Elizabeth Sherrard, of Crozet, Va., who henceforth became his heart's partner in plans and labors—in all the high things in which he delighted to serve God and man. To them have been born three children—Theron Hall Rice, III., Joseph Sherrard Rice, and Margaret Lucy Rice.

Dr. Rice went to glory August 17, 1922.

The church on earth has lost in him a man of splendid intellect, of golden heart, of rich enduements with the grace of Christ, of marked capacity for beautiful friendships, of prodigal endowments, acquirements and enduements to preach the Gospel of Christ, and to serve as a spiritual examplar of uncommon loyalty to God's word, and devotion to the Lord Christ, of a simple and yet a reasoned faith. It has lost a member of extraordinary devotion to the worship of the Lord with his substance as evidenced by his gifts of thousands and

thousands of dollars to the building up of the endowment of Christian institutions, and the support of causes, especially the cause of Foreign Missions. It is well known that to each of two institutions, he gave of his meagre salary $1,000, that on one occasion he forwarded to Secretary of Foreign Missions his personal check for $600 and more—all his savings to that time. These are but instances; *giving until it pinched was his habit.*

The students of this Seminary have lost one who not only gave himself unstintedly to build them up in the knowledge of God's word, and in skill in its exposition and application, but one who wrestled with God in their behalf that they might acquit themselves nobly in the high calling of the ministry.

His friends have lost, for a period, one of the choicest of friends, the community and the world one of the knightliest of neighbors.

His sister has lost for a period, a princely brother, his wife a companion who gave himself to her in a rare companionship of soul, his children a devoted and royal father.

To his sister he wrote, on the eve of going under the surgeon's knife for the first time, in July, a beautiful letter, full of affection and comfort, from which the following words are taken:

"I find God's precious word very strengthening. He is my trust. All my hope is in Jesus, who bore our sins and has said: Him that cometh unto me, I will in no wise cast out."

Young gentlemen of the audience, I would that you could see him, as some of us who are older can see him, over his race course of the last thirty-odd years of his life—see him as he moved amongst his fellow-students in the old Seminary at Hampden-Sidney—a young fellow of twenty-three to twenty-five, tall, slender, lithe, graceful, with a finely shaped head covered by luxuriant dark hair, a face expressive of frankness and dignity, of benevolence and force—a face ruddy with the youthful glow of health and lighted with brilliant and intelligent eyes of Irish blue—a lad admired, I think, by all his fellows in the Seminary, by the boys in the College hard-by,

by the faculties of both institutions and by the people of the community. I wish you could see his love of the beautiful in nature, literature and art, his love of his fellow-men, of God's word and way, his love of Christ and desire to serve him. I wish you could see his rapid and steady rise, on leaving the Seminary, in leadership and in the esteem and affection of the Church at large, you would then be better able to appreciate him in his days of declining health. You would be the better able to appreciate his Christian submission to the working of Providence in his later days, to appreciate his character, which was not embittered but grew the finer under his great tribulation. He had the spirit to do and die in the service of his Lord, an eagle-like and unconquerable spirit. His bearing of adversity was no passive yielding. It was a willing submission to his only acknowledged Master—The Triune God.

To that God, Father, Son and Holy Ghost be all the praise for his gift of his servant to his family, to his church, and to the world.

RECENT TENDENCIES IN LITERATURE.

By Thomas Perrin Harrison, Ph. D.,
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I.

Whether we older ones like it or not, thoughtful people of our time are, in their thinking, adopting the scientific attitude. It has taken the three centuries since Bacon for English-speaking people, even those of superior intelligence, to abandon the old deductive method of reasoning and to accept a new idea, not as it fits into a preconceived system of thought but according to the evidence. The so-called scientific thinking of the past, in this respect, had to advance. It formerly demanded of a new hypothesis that it "must not conflict with a known law of nature." This test has been abandoned as it was realized that what was held a "law of nature" might not, after all, be valid. "Prove all things; hold fast that which is good"; weigh the evidence; keep the mind open to truth as it is given us to see more broadly and more deeply: these are the guiding maxims of our day.

James Harvey Robinson's "The Mind in the Making" presents the radical view on present-day habits of thought and their historic development. As is usual in books of this kind, the author ignores the evidence on the other side. But a wise and enlightened leadership is needed to counteract the strong trend toward materialism created by books of this kind. This leadership must involve a frank acceptance of what is true in scientific method and results, rather than an attempt to sidestep or to discredit them. In fact, the application of the truly scientific habit of mind in dealing with many problems outside the strictly scientific realm might clear up much of the haziness that seems to exist.

This truly scientific attitude would require that experience be given its proper importance in the search for truth. It is one medium of revelation. The scientific spirit forbids the acceptance of the ironical definition of faith as "believing what you know is not true." Faith must supplement, not supplant, reason. The two must work in double harness: they must pull together. The necessity for faith decreases as knowledge increases.

The scientific spirit forbids that emotion should take precedence of thinking in searching for truth and in proclaiming it. In the business of life, particularly in those phases which have to do with truth, light, not heat, as Matthew Arnold used to insist, is the prime essential. To feel requires much less effort than to think. Indeed, in feeling all we have to do is to take off the brakes and we roll along—usually down hill! Yet too often is feeling—emotion—made to take the place of stern, hard, yet mist-dispelling thought. "Ezra prepared his *heart*"; but before he "taught in Israel statutes and judgments." we are led to believe he spent some years in learning this law. We surely find that the great Apostle to the Gentiles, by a strong will and a clear intellect, kept emotion well to heel.

II.

An interesting result in literature of the determination to make a fresh assay of truth, to test ideas and estimates anew, appears, it seems to me, in such books as Lytton Strachey's "Victoria," and the anonymous "Mirrors of Downing Street" and "Painted Windows." These books are not, as one might, at first glance, infer, merely insolent and destructive. To discuss them in this easy fashion will not do. Most of us had accepted without question the conventional view of Victoria and her court until the trappings of royalty were somewhat rudely pulled off, and we looked upon the group about the British throne as we look upon each other, and judged them by the same standards. Startling, but illuminating; and we realize for the first time, probably, in our lives that if we are

to think of any class or condition thinking is most profitable when we know the truth.

The "Gentleman with a Duster" surely does his work well. Unlike "The Mirrors of Washington," which is purely satirical, mere caricatures, "The Mirrors of Downing Street" is constructive. The author is no respecter of persons; contemporary, British statesmen—Balfour, Lloyd George, twelve in all—march before us with their imperfections thick upon them. Yet the keen analysis is more in sorrow than in anger. These statesmen have allowed splendid opportunity to serve the empire—the world, indeed—to slip by; they have, instead of standing firm for high and righteous principles, made base, humiliating compromises; they have not lived up to worthy ideals; they have heeded, because they feared, the clamor of the multitude. Only Lord Haldane—simple; absolutely devoid of fear, and careless of favor; highly efficient in performing most difficult and complex tasks—only Lord Haldane, the impersonation of highly trained, perfectly sane intelligence, comes in for complete commendation. The British Empire owes a debt of gratitude to the "Gentleman with a Duster."

The same characterization may be made of "Painted Windows," in which the same gentleman with his duster deals with twelve leaders in the church (without the initial capital) in Great Britain. With deference but with utmost efficiency, the reader sees clearly through ecclesiastical windows the obstacles that stand in the way of the freest and fullest activity as well as of the progress of Christianity—the shackles, as the author thinks, that bind those who should be most active as leaders in spiritual affairs. "Why seek ye the living among the dead?" This is really the author's theme. God is still making revelation to the world. Why close our mental, or spiritual eyes? Concerning the "Thirty-nine Articles," the author makes the startling analogy of physicians harking back to the therapeutics of Queen Elizabeth's medical attendants.

Yet, with its unsparing dissection, the book is distinctly constructive. The emphasis on the mystical element in religion goes rather further indeed than most of us are ready to accom-

pany. In view, however, of recent discoveries of scientists as to the nature of matter, we must be prepared for radical readjustment of fundamental conceptions in this realm within the near future. The intense earnestness, the yearning desire of the writer that the church might grasp the opportunities that are open, might hold out the light to men grasping in darkness, might really help in the solution of problems, social, industrial, political—international—these things are unmistakable.

Is the church studying the problems involved in the titanic struggle between capital and labor? Some individuals are, but is the study general? Now, it is war. Has the history of this matter been investigated? Are the facts known? Is mind, intellect, being applied to the solution of these problems, or is the attempt being made with emotion guided by self-interest? Conditions are vastly different from those of fifty years ago. Is this realized? Men are dying; Christianity is losing its hold on great classes of men. They are dying spiritually.

III.

Some recent novels show a tendency that is greatly disturbing. The critics tell us that this tendency is only a breaking away from Puritanic prudery; that sham, pretence, hypocricy are giving way before frankness, sincerity, honesty; that, therefore the movement is wholly good. Joseph Hergeshermer's "Three Black Pennys" has as successor Robert Keable's "Simon Called Peter." This last would deceive even the elect with its insinuatingly accurate but grossly misleading title. The best that has been said of it is that its "excellent style serves as a shock absorber."

They tell me that, most disturbing of all, some novels most offending—and offensive—of this sort are written by women. It has been my good fortune to escape these pernicious, humiliating exposures; may this fortune still be mine! Women breaking down the pale erected by long and tedious toil for their protection in truth know not what they do.

Romantic love, the outgrowth of chivalry probably in-

fluenced by mariolatry, may have led too far into sentimentality and a mock modesty. Protection of women may have developed into what Mill calls their subjection. After a prolonged struggle, winning the right to vote, and gaining entrance into practically all professions and callings, women, in reaction from undue suppression, may be trying out their new-won freedom; and these salacious novels may be only a reflection of a condition only transitional. Out of it may come, with no loss of real modesty and self-restraint, a thoroughly wholesome dealing, in conversation and otherwise, with perfectly natural processes that have been heretofore taboo in polite society. One of my friends, quite a littérateur, seemed taken aback at hearing me characterize one of the men who had perpetrated a peculiarly objectional volume as not a gentlemen. "Quite a new point of view," he said. The critics may admire technique apart from content, but the average reader is not ready to concur in the thesis that "art" has any "sake" that is above man's sake. That vile mud may be molded into the same form as Parian marble does not justify the sculptor in expressing himself in that material. Pornography may have its uses, as any study of pathology; but its exploitation in what purports to be art is only loathsome.

The pendulum will swing until it reaches the immoral limit, and in doing so it will leave behind wreck and heart-break and death. The hope is that during its inevitable swing back to normal, a vivid view of truth will free the world from a sex-obsession, and fiction will arise with a more wholesome motive.

IV.

It is a joy to turn from fiction of this order to the books of William De Morgan: "Joseph Vance," "Alice—for—Short," "Somehow Good," "The Old Man's Youth and the Young Man's Old Age." The joy in reading these stories, which belong to the school of Dickens, is doubled now with the possibility of reading at the same time the biography, "William De Morgan and His Wife," by Mrs. Stirling. The light that is cast on the man's work by his life is indeed illuminating.

Every one knows that De Morgan was an artist-potter long years before, like Samuel Richardson, he wrote in his old age, a book that brought him fame and fortune. Professor Phelps says of him: "He loved human beings as they were; he loved even their faults. He believed in God and in immortality, and whether he looked at the past, the present or the future, he saw something beautiful. He reproduced a past epoch with every detail amazingly distinct, as if seen through the reverse end of a telescope; he studied his own time with a microscope, he looked toward the future with the glass of faith. To me he is one of the world's great humorists, who regarded the show of life with that clear-sighted tolerance that only humor and sympathy can give."

William John Locke will never be grouped with the world's supremely great novelists, yet it is a very real loss in enjoyment of humor and in broadening of sympathy not to have read "The Vagabond," "Septimus," and "The Mountebank." So strong a similarity of theme runs through these novels that probably it would be wise to suggest the reading of only one. Then let it be the last mentioned—the latest written. It is almost misleading to call "The Mountebank" a war book; however, it is only fair to say the hero is a vaudeville performer who becomes a brigadier in the British army, and, most surprising of all, returns to the boards. The mere "suppliance of a moment" as this book will be to most readers, yet it will furnish, besides a good story told in admirable style, a pleasure in reminiscence to those who have visited such placed in France as Rheims, Marseilles, Avignon, Clermont-Ferrand, and charmingly beautiful Azay-le-Rideau.

"Alice Adams" is one of the most painful books it has been my fate to read. The situation is too slight for tragedy; the reader misses, therefore, the complete Aristotelian purification. But insincerity, social pretentiousness, moral hollowness, come in for exposure and punishment bitter beyond words. Booth Tarkington administers a nauseous dose, but the disease warrants it; and the difference between the false, tawdry Alice in the first chapter as she saunters down the street jauntly swing-

ing her cane, and the chastened, subdued, far wiser Alice in the last chapter on her way to honest work, proves that the remedy has been efficacious.

But part, at least, of the world wonders at the bestowal of the Pulitzer prize, and twice in succession!

V.

"If Winter Comes" has been so widely read and has excited so much comment that it must take first place among recent prose fiction. Wherein does the strength of the story lie? In calling it a story one is led, it seems to me, by the very patent inappropriativeness of the word, to the true centre of interest. It is no story, or plot, or problem, that holds the reader; it is not "local color" or background, or any of the other devices of technique so dear to the heart of the professional critic. These, with the series of events, perfectly natural, inevitable, merely serve to unfold the character of Mark Sabre and the philosophy of life he impersonates.

And yet how Sabre would resent the suggestion that he had a philosophy of life! From his introduction to the reader by a collegemate as "the chap with his face tied in a double-bow knot" in his determined effort to see the question from the other fellow's point of view, to the moral height, where, to save from the anguish of disillusionment concerning a rascally son, killed in service, a man who had treated him cruelly and unjustly, Sabre burns the bit of paper which contains the evidence to fasten upon this son a cowardly crime of which Sabre himself is accused—from beginning to end—Sabre is the single-hearted, courageous, self-effacing, rather boyish fellow; yet, withal, he is the outstanding spiritual hero all readers love.

Earnestness to see the truth and to square things by it, is the controlling motive in Sabre—and in the author who tells the story. The war has shaken up the old complacency, and demanded a re-examination of issues long regarded as finally settled. However, there is no pamphleteering or tractarianism: events force consideration of questions every thoughtful person has had to put to himself or to others. The succession of events is as inexorable as in Greek tragedy. The story is con-

vincing in its deep sincerity. Every reader in imagination is a potential Mark Sabre. That the same height of moral heroism may be attained is a fondly cherished hope!

Hutchinson is Shakesperian in the lavish creation of minor characters, each living with realistic individuality. Mabel, Sabre's wife, is not bad; she is only devoid of imagination: a commonplace person whose chief object in life is material order and the regularity of her menage. She is antipodal to Sabre. Her impatience with him speedily develops into hostility; yet married to the military officer whose character is etched in a few strokes, Mabel is a model of domesticity. "High Jinks" and "Low Jinks," the sanctimonious partners in Sabre's business, the neighbors, the officials of the petty court, and a host of others are drawn with marvelous reality: even the young recruit who had caught somewhere the idea that socks were the most important item of a soldier's outfit: who laid in a vast supply, and who, going to France, was killed before he had made one change!

A delicious humor pervading the entire narrative assures sanity and soundness.

VI.

H. G. Wells, Gilbert K. Chesterton and G. Bernard Shaw one is inclined to group as eccentries, determined oddities. Very different, of course; yet each in his way is so strongly bent to escape the conventional view of life and the world that Shaw says he writes better plays than Shakespeare's, Chesterton expresses himself mainly in paradoxes, and Wells composes the "Outlines of History"! No man, however, who wishes to understand present-day currents of thought can afford to neglect these three outstanding figures. Their readers are shocked into thought and a re-examination of even the axioms.

Of living writers Mr. Kipling and Sir James Barrie, it seems to me, best carry on the torch of British tradition in literature. In devotion to the glory of the British, in upholding the old ideals, in sheer creative genius, they stand alone. Mr. Kipling in his greatness embraces the Empire, in-

deed the English-speaking world, as no other recent writer, not even Stevenson, has done. Sir James has chosen the drama rather than the novel as the medium of expression. He is, moreover, so prolific in fantasies and so intent on whimsies that there is danger of dismissing him too lightly. But have you read the Rectorial address? The true Barrie spoke there. One would like, however, the best in the world to be sure whether or not Sir James did perpetrate as a tremendous hoax "The Young Visitors." How he must have enjoyed it if he did!

As the drama in the period of Elizabeth was the "abstract and brief chronicle of the time," so is the novel of the present. Indeed, Samuel Richardson in calling "Pamela" (the first genuine novel) a "dramatic narrative," gives a very clear clue to the origin and real nature of the novel, and leaves us to infer that in combining these two previously separated forms, it will do in part the work of the drama. No other literary form so truly and so completely reflects the intellectual and the spiritual life of the English-speaking race during the past century and a half as the novel. It is a full, unbroken story wonderfully interesting to trace. One who wishes to understand the way men and women are thinking must make large place in his serious reading for novels; and of course no one who aspires to be a guide, intellectual or spiritual, can be so successfully without such understanding. Besides, the statistics of a representative large city library indicate that three times as many volumes of prose fiction are borrowed as of all other classes of books combined! The novel is a record of past and present: it is an influence upon the future.

The difficulty of choice amid the bewildering mass of novels seems at first almost insuperable. Yet not a great amount of acumen is needed to select the really worth-while from the Saturday Evening Post-Toasties. The main obstacle to correct selection is what appears to be a coalition between the publishers and the reviewers to hypnotize the prospective purchasers. A series of book reviews has the effect of the descriptions of varieties in a seed catalogue: the only satisfaction is to buy all.

GOD'S CALL TO THE CHURCH.

Revelation 2:7: "He that hath an ear let him hear what the Spirit saith unto the Churches."

Baccalaureate Sermon, preached at Union Seminary, May 7th, 1922, by Rev. J. G. Venable, D. D., Pastor of the First Presbyterian Church, Norfolk, Va.

This verse which occurs seven times in two brief chapters of Revelation, suggests that we do some thinking about God's call to the Church.

His call, of course, is just what it has been through all the ages. It is stated in so many words in the Great Commission. It is exemplified and illustrated in the history and experience of the New Testament Church. But in our day, many a modern prophet who is far enough from realizing his divine commission, is nevertheless bringing God's call to the church and is as earnest about it as an Amos or a Malachi. In a single month the *Ladies' Home Journal*, *the Saturday Evening Post*, *the Woman's Home Companion*, *the American Magazine*, *the Manufacturers' Record*, journals with the widest circulation, the largest influence, carried leading articles voicing God's call to the Church. They were not inspired as Scripture is inspired. Sometimes they were beside the mark. But this was their burden: "The only hope of the world lies in the Church."

Slowly the leaders of the world have come to see that this is so. Colonel House is reported to have said: "There can be no permanent peace unless the churches can Christianize International Relationships." General Byng in the dark days over seas, said to Bishop McConnell as he faced the enemy: "What is giving me concern is the task before the Church of God. I trust that you will go back to your own country and to your own people and, in every way that you can, urge upon them that in the terrible days ahead the church fail not." Shortly before he died Henry Watterson uttered almost the

deepest thing he ever said: "Surely the future looks black enough. Yet it holds a hope, a single hope. One and one power alone can arrest the descent and save us. That is the Christian religion." A writer traveling through the world as a representative of one of the great daily papers of America, wrote home after he had seen enough: "Now is the time when the men who possess the one panacea for the varied ills of the entire race, should with all the ingenuity and insistence of which their modern brains are capable, press upon the restless, dissatisfied and enfeebled world, the peace and repletion and strength of the life that is in Christ Jesus." So in spite of the fact that multitudes seem to have lost their enthusiasm for the church, notwithstanding the faults that may be found in its work and worship, it continues to be the great power in human life. And the ministers of the church continue to be the great human factors in the life of the world. It has always been so.

But in this great day of the world's need the ministers of churches have opportunities for service unequalled and unsurpassed in the life of men. And they can well afford to note the emphases which these modern prophets are placing upon their call.

THE EMPHASIS IS UPON REALITY IN RELIGIOUS EXPERIENCE.

These modern prophets are seeking some power which shall transform their religious theories into living vital facts. Their hearts are echoing that old, old plea of the Greeks: "Sirs" they say, "we would see Jesus." They are not greatly interested in theoretical discussions of faith. They accept, rather, that definition of Donald Hankey in "The Student in Arms" where he says: "Faith is betting your whole life that there is a God and that he cares."

There is no trouble with the theories of religion held by the churches. All of us have very clear-cut ideas of all the vital doctrines of our religion. We believe that there is none other name under heaven, given among men, whereby they must be saved. None but the name of Jesus. We believe that He is not just an example for men to follow but a Saviour for men

to trust. We believe that He died to atone for sins and that He rose again that men might rise with Him into a new life of hope and love and service. O, "we believe in God the Father Almighty, and in Jesus Christ His only Son our Saviour," we believe to the very last "Amen." Ah, but do we believe? Do we believe down to the heart of our lives? Do we believe that everything depends upon these living truths? Do we believe that the attitude men are going to take toward all the problems of their lives depends upon the attitude they take toward Christ? Do we believe that the peace and safety and prosperity of the world depend upon the world's acceptance of Him? The invariable test of our belief is our venture. If we have the reality, and not the theory alone, then our belief will dominate our life.

But go up to some Christian church member and say: "Do you believe that I must accept the Lord Jesus Christ as my Saviour or be lost?" He will reply, "Yes, I believe that." But the average church officer is a mighty poor friend if he believes that. You remember the story of the Presbyterian Elder who was stopped on the street one day. The conversation was like this: "How long have we known each other?" "O, I should say about fifteen years." "And do you honestly believe that I must be a Christian or be lost?" "Yes, I believe that." "Well, I don't want to hurt your feelings, but if you believe that you are a mighty poor friend of mine. As you say, we have known each other about fifteen years. During that time we have talked about everything under the sun, but you have never mentioned the name of Christ to me or intimated that it would be worth my while to consider his claims. I would have listened to you if you had ever said the word but you never said it. Of course when the matter is presented to you theoretically you say you believe it. But you don't believe it. You don't believe it." This Presbyterian Elder walked down the street thinking to himself: "There is something wrong with my religion. I have been counting myself one of the leading Christians of this city and a friend whom I have known for fifteen years can tell me that

I have touched his life at every other point and have never tried to lead him to Christ. God forgive me, there is something wrong with my religion." The story of his experience is old, of course, the pity of it is that it is such a common experience.

At one of the Laymen's Conventions last summer there was hanging on the wall a great banner which said: "Ninety-seven per cent. of the Southern Presbyterian Church have never led a soul to Christ." If that is true we ought to be saying to ourselves: "God forgive the Southern Presbyterian Church. There is something wrong with our religion. Nothing wrong with our Creed. Nothing wrong with our orthodoxy. But something vitally wrong with our religion." We need to submit ourselves to the power that shall transform the theories of our creed into the living realities of our experience. For we know, "That men to whom the Lord Jesus Christ is not the absolute and soverign Lord, men who think that there are other ways to the Father's house than the way that was opened by Him, men who believe that the needs of the world can be met without Him, are not going out with any sacrifices of blood or treasure to deliver the message of the church." God is calling us in this day to a faith that ventures all that we have and all that we are upon the actual reality of God and the absolute sureness of His promises.

And the Emphasis Is Upon the Consecration of Christian Resources.

If modern prophets have taught us anything—they have taught us the obligations of our stewardship. In "The New Christian" there is a little story from Indiana which runs like this: "One day a government agent had come to a certain town looking for seed corn. Without disclosing his identity he discovered five hundred bushels of this much needed article in the possession of a farmer. "What are you going to do with your corn?" he asked. "I am going to feed it to my stock, of course," replied the farmer. "O, you must not do that. There are hundreds of men in Indiana looking for corn

to plant." "I don't care. It is my corn and I am going to feed it to my stock." "But you must not do that" persisted the agent, "the government will give you four-seventy-five a bushel for it right where it is." "I don't care what the government will do. It is my corn and I will do what I please with my own." Whereupon the government agent revealed his identity and said: "No, you won't, my friend. Your corn does not belong to you at all. It belongs to the government from this moment, and don't you dare lay your hand on it." When the teller of this story had finished, he remarked, "Isn't it funny, but nobody seems to own anything any more?" Well, there never has been a time when the government did not have the right to take all of our corn, all of our sons, all of our money, all of our lives if the common good required it. It required an emergency to bring this great truth home to us. If we do not now open the gates and let it through into the life of the church we will miss the great opportunity of the times.

These modern prophets are trying to show us that there is a very direct relation between the plight in which we find ourselves and the attitude the church takes toward the Kingdom of God. Read some striking articles in late magazines with such headings as these: "What is the matter with America?" or this: "Nine-cent Salvation." The authors seek to show that the great trouble is in the fact that our religion is getting just the fag ends of our life and money. These are not to be found in religious journals but in secular magazines where men are seriously seeking the real cause of our troubles. The conclusion they reach has always been the true one. Old Testament Prophets urged the same truth. In a day when wars had devoured incomes and financial depression had settled over the land like a pall, and their world seemed to be crashing about their heads, the people came to the prophet. "What have we done that all these calamities should overtake us?" they asked. And the prophet said: "Ye have robbed God." The charge rings out today, "Ye have robbed God." These modern prophets make the charge. They say the trouble is, in not

squaring our living with our theories. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." "The silver is mine, and the gold is mine saith the Lord of Hosts." "Ye are not your own ye are bought with a price." Many others along the same line are well known to us. We have believed them all our lives. We need to transform them from theoretical belief into actual service. For that transformation is the supreme test of our faith.

It is the test of our faith in God's world program. How often do you meet the statement in some form or other that a man's faith in a thing can be measured by the way he puts himself and his money into it. Years ago before the present system of church finance was in vogue we used to take up special collections for the great causes of the church. The Sunday came around for Colored Evangelization. Never a very popular cause. After as strong a sermon as the minister could preach "the offering was received." A man sitting near the front, a man who was known to be worth a million or so, dropped a quarter on the plate. He could not have said to his pastor in any plainer terms: "I am not interested in colored evangelization." A man presented himself before the session of a certain church to make his profession of faith in his Lord. After due examination he was received into the church. He told the members of the session, in the friendly conversation which followed, that he had been having some trouble with one of his cars. It did not greatly inconvenience him, however, for he kept three cars in his garage. He also had something to say about the fact that he was smoking too much. His cigars were costing him a couple of dollars a day. When the Every Member Canvass came around this man pledged ten cents a week, five cents to current expenses and five cents to benevolences. The two men who had called on him came back to the church hopping mad. They said: "Take this man's name off the roll. He is not a Christian. He does not believe in the church." Of course his name was not taken off. But they were right. He was not interested in the church. He was not a real Christian. For the real proof of a man's in-

terest must always be the way he puts himself and his money into a thing.

It is also the test of our faith in the promises of God. Deep down in the hearts of the people who are actually seeking the Kingdom of God first, who are actually putting themselves and their money into the kingdom, who have actually consecrated their resources to the service of the kingdom, is the faith that the Lord God actually means all that He has said. The only possible objection Christian people can have to a full and thorough consecration of themselves and their resources is the fear that the promises of God will somehow fail them. This emphasis which the modern prophets are bringing to us is a challenge to make the test to prove for ourselves if the word of God is sure and steadfast. Those of us who will step out upon this great adventure will help to realize the world's hopes.

The Emphasis Is Upon the Earnestness of Christian Prayer.

This is the most hopeful sign of the times. That men who are not preachers, that magazines that are not religious, should be calling upon the people to pray is an evidence that God still has His thousands who have not bowed the knee to Baal.

These modern prophets are not troubled at all by the scientific and philosophical objections to prayer. They hold with Dr. Fosdick that "Unbelief has viewed the world as a machine, regular as an automaton, uncontrollable as the sunrise. And yet having believed all that skeptical thought says, men still pray." The professor of sociology in a certain woman's college had been teaching his students that prayer is just a superstition handed down from the ignorance of an uncultured past. But when his only little son was desperately ill—then he prayed. How true it always is. After his train had escaped a wreck an engineer said, "I had not prayed for ten years, but I prayed then." As Dr. Fosdick says, "In the most skeptical man or generation prayer is always just under the surface waiting for peril, responsibility, anxiety, grief—for anything

that shakes us out of our opinions, out of ourselves and throws us back on God."

We remember how it was. We can never forget it. When the German armies were pressing on toward Paris and there was no earthly power that could stop them the call went out to pray. "Within the army, within the civil world, in public, everywhere there was prayer." In our churches we were gathering every morning to pray. Men long unaccustomed to prayer were there with us. There came a time when the only reason the armies of the enemy did not sweep through to complete victory was because the Lord God of Hosts heard our prayer and barred the way. When military strategists, when writers of history find no other reason it would be a thankless, a faithless generation who at this late day left God out. But the emergency passed, or we thought it had. And we drifted back to the old fallacy that we were the masters of our own destiny, captains of our souls. What a horrible mess of world affairs we have made because we did not keep our faces toward God, did not keep to our knees.

Well, there never was, and pray God there never may be an emergency so grave as that one which faces the Church of Christ in the world today. No man likes to be thought an alarmist, but it is difficult to keep the note of alarm out of our hearts when we note the drift of things in church and state. It is just the old history repeating itself. The experiences of the Children of Israel are finding themselves again in the experiences of the Children of America. Once more that old, old call rings out: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land."

It is evident that ordinary methods and ordinary rates of increase in church membership will not suffice. "The time has come," says one of these modern prophets, "for the extraordinary, for a special outpouring of the Spirit of God in answer to prayer. So that we may experience in this country such revivals of pure and undefiled religion as have not been

seen since apostolic days. If we look at the difficulties to be encountered we may well be discouraged, but if we look to the Omnipotent God and remember what He has done in the past century in breaking down barriers and preparing the way we may read with new courage the challenge of the Almighty in Jeremiah: "Behold I am Jehovah the God of all flesh. Is there anything too hard for Me."

As God's call to the church through these modern prophets reaches down into my heart and I catch some fleeting glimpse of the unparalleled opportunity of the minister of Christ in those great days I feel that I want to pray:

"Stir me, Oh stire me, Lord I care not how,
But stir my heart in passion for the world.
Stir me to give, to go—but most to pray,
Stir, 'til the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high."

PSYCHOLOGY AND ITS VALUE FOR THE PREACHER.

By Frazer Hood, Ph. D.,
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Perhaps no word is oftener heard today, whether in public discussions or in private and informal conversation, than the word psychology or its adjectival variant, psychological. This indicates, of course, that men think there is something in the science that can be made practical in their daily lives. Lawyers feel that psychology has something to contribute to the solution of their legal problems, physicians are coming to realize that they can learn a great deal that is useful in their practice. Even in the business world men are looking to this modern science for aid in the work of selling and personnel management, not to speak of the very definite influence psychology has exerted on the vocation of advertising. The first practical application of the laws and facts of psychology was of course in the field of teaching and school administration. Since, therefore, psychology has been able to make worthwhile contributions to these several fields of human endeavor, it would seem, at least *prima facie*, that the minister of the church of God might also find in it valuable helps in the work of his calling.

It is in the belief that at least a reading knowledge of psychology is definitely and really helpful to the preacher, that I offer the following considerations for his reflection:

When Paul, in the tenth chapter of Romans, breaks into that impassioned sorities, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" he tacitly assumes that God has chosen to make use of the instrumentality of human influence to draw

men to Christ. It is, after all, through the preacher's influence over the unconverted that God works in the conversion of many a sinner. If then psychology can make explicit to the preacher the fundamental laws and principles of influencing men, then it seems an inescapable conclusion that psychology can be of very positive value to the man who functions in the sacred ministry of reconciliation.

But not everything that bears the name is psychology. There is much so-called literature in the book stalls today which professes to be psychology which can be of no value to the minister. Let me be explicit and define what I mean by psychology which is of value to the preacher. First, then, when I speak of psychology, be it understood that I am not speaking of the many speculations about the nature of the human soul, its origin, substance and destiny. These are indeed interesting and vital questions to the Christian, but to these questions of speculation modern psychology frankly acknowledges that it has nothing, as a science, to contribute. Psychology then, as I understand it, is a science—a body of organized and demonstrated facts of human behavior, together with the laws and principles which by induction are generalized from the experimental study of these facts. Again by psychology, I do not mean a text-book of psychology, because all books on the subject of psychology have in addition to the science more or less speculations, which while practically unavoidable in the present state of psychologyical knowledge, really belong to philosophy—epistemology, ontology or metaphysics proper. On questions of speculation there is room for individual opinion and interpretation, and hope of any consensus is well-nigh vain. But on questions of fact, while it is true there is not yet complete unanimity, still the hope of such a consummation is not idle. The essential difference between science and philosophy is disclosed in the method each uses to answer the questions which arise. Questions of speculation are attempted to be settled by argument; questions of fact are answered by observation and experiment. There are, of course, many questions that have emerged in the study of psychology

which have not received experimental verification, but the attitude of a scientific psychologist is not to give a dogmatic opinion, but rather to await experimental evidence.

In order to make clearer yet what is to be understood in this article by psychology, let me give two recent formulations of the definition of the term. While slightly different in phraseology they mean virtually the same thing. "Psychology is the science which aims to describe and explain the conduct of living creatures." And again, "Psychology is the science which describes and explains conscious processes and their relationship to the behavior of men and other animals." And in order that the reader may know what is implied in the phrase "conscious process" the last quoted authority asks him to appeal to his own experience. "As long as we are awake, and very often while we are asleep, we are conscious, that is, there is a continuous stream of perceptions, memories, thoughts and feelings, and other sorts of conscious processes passing on within us. The sum total of these conscious processes we call the mind." I prefer the last quoted definition because it is free from the possible implication of being entirely behavioristic—a school of modern psychology which has not established itself entirely in the scientific confidence of investigators. It is then the science which seeks to describe and explain why men and women act as they do. Certainly such a body of organized knowledge about this subject can be made directly and indirectly useful to the minister.

Reflection on these two formulations of the content of psychology make several things very plain. First, this subject matter is arbitrarily limited. Second, modern psychology while excluding from its field of investigation the human soul no where finds facts which deny its reality, but, on the contrary, with some eminent students of the subject at least, there appear clear adumbrations of the reality of what theology calls the soul. And third, modern psychology is more and more insisting upon, as a proper subject of scientific investigation, only those questions which lend themselves to laboratory

experiment, and these questions are largely questions of behavior and conduct. The latter word referring specifically to the behavior of human beings. And fourth, what the psychologist means by "mind" is something very definite and hence very limited—viz., the sum total of conscious processes. So we must understand, that at least in aim, modern scientific phychology, seeks to describe and explain, not the soul, nor the mind as formerly understood as a "substantial entity," but rather it essays the humbler rôle of describing and explaining, first the facts of conscious processes, and secondly, deducing laws and principles from the observation of these facts.

But since no science can long flourish without turning up questions which cannot be answered from experimental evidence, it inevitably follows that these questions clamoring for an answer, become the subject matter of speculation or philosophy. So we have not only a science of chemistry, a science of physics, biology, etc., but we also have a philosophy of each of these subjects. The wide interest at present in the discussions of evolution, for example, is not in final analysis an interest in the facts of evolution, but in the implications of those facts, their interpretation and philosophical evolution. But this is another story. As I was saying when interrupted by the degression, a philosophy must needs spring up as any science gets going, and psychology is no exception. Not only so, but since every science began, historically as a philosophy, to vary our figure, it is not to be unexpected that often the science itself should show marks of its origin. In any book on psychology except a laboratory manual one runs across attempts to philosophize, when the real aim of the author is to record only what he has observed, either by introspection or experiment. And since physchology is one of the very newest sciences, the least removed in time from its speculative origin, it is but natural that philosophical discountings should occasionally vitiate its scientific purity.

But to distill the essence of my thought out of the vapors of vagueness, which I fear has concealed it, let me come directly to concrete values. For when I say that psychology

can give the preacher something worthwhile, I mean that there are specific and definite values for him in the science.

When we talk about the value of any subject or course of study to a man we mean that it has a direct or an indirect value for him. There are conceivably four direct and two indirect values, how many more, I cannot say. The four direct values are (1) vocational, by which I mean that it contributes directly to improvement in one's vocation, as for instance, the study of biology for the physician; (2) instrumental, by which I mean that we have to study some things in order that we may profitably study something else, for example, mathematics for the engineer; (3) social-cultural, by which I mean it enables one to understand and interpret the life, thought and institutions of a people. The study of foreign langues has this among other values; and (4) avocational, by which I mean the value which comes as a source of enjoyment for the utilization of leisure. The two indirect values may be designated as the conceptual and the transfer values; the latter meaning that habits and skills acquired in the study of one subject carries over and makes the mastery of another and different subject easier, while conceptual is applied to those values of the study of natural science, for instance, which are claimed to arise from the development of such broad concepts as the unity of phenomenal nature, the interrelation of natural and social phenomena, natural law, biological evolution, etc.

All these values with possibly the last as an exception, may accrue to the minister from the duty of psychology. Let us hurriedly pass in review some of these values:

1. *Vocational values* come from the fact that in much of his work the minister has to deal directly with men, women and children. In this contact he is sometimes teaching, sometimes, admonishing or referring, sometimes sympathizing with them. His public teaching as well as his individual instruction to be effective must not violate certain definite laws of individual or group action. · Both his public and private teaching, whether it be in exposition, or evangelistic preaching or in soul-

winning through personal interviews, is comparable to the commercial process we call selling. In selling the salesman is concerned with so influencing the mind of the buyer that the latter comes to desire the commodity so keenly that nothing short of possession satisfies. In presenting Christ to the unsaved, the preacher might well learn some helpful lessons from the psychology of influencing men in business. Psychology has some very definite facts and principles about desire—how it is stirred and intensified—which a preacher of the Word can illy afford to be ignorant of. Again, in order to instruct or in order to investigate desire attention plays so significant a rôle that no man who has the larger vision of the ministry can rest satisfied until he knows what these laws are and how to make practical application of them to the duties of the hour. And just as a knowledge of theology is necessary to teach men about *God*, so a knowledge of psychology is necessary to teach *men* about God.

But among the other functions of the minister is the one concerned with the oversight and direction of the religious and moral instruction of the young. The minister's relation to the Sunday School is the same as the superintendent's to the public school system. The man we call the superintendent, is really the principal of the Sunday School. In secular education we are beginning to require that not only shall the principal and teachers know something of psychology, but that the superintendent also shall know it. Not only so, but the superintendent without the motivation of public opinion, realizes his indebtedness to psychology in discharging the tasks committed to him. We are stirred today with a larger vision of the possibility of the Sunday School as an agency in bringing in the Kingdom of God, but until our teachers and superintendents of the Sunday School and our ministers are more conversant with the fundamental facts of child psychology these possibilities will be but imperfectly realized. It is disheartening to hear, or hear of, ministers disproving the value of psychology, when in so many instances they do not know what it is. By this last clause I mean that modern psychology has

made such rapid advance that any man who associates with the word psychology the subject matter and the methods employed by Hamilton or Noah Porter, has no conception what the word connotes today.

But the Sunday School is not the only agency used to train young people in Christian life and doctrine. There are the numerous circles, Westminster Leagues, Christian Endeavor, etc. There is much room for enlarging the efficiency of this group training and certainly psychology can add something to the accomplishment of the ends in view. In church literature today we read a great deal about the "teen age." Do we mean the chronological teen age or the psychological teen age? It is very vital to religious no less than to secular education not to confuse the two. It is vital to any discussion of the teen age to know that psychology differentiates very sharply between the chronological, the physiological and the mental age. In the past in organizing Sunday School classes or in making other groupings we have gone on the assumption that all boys of the same chronological age naturally belonged together. But psychology has demonstrated that a boy may be 14 years old in years, while in mental apprehension he may be only 12 or even 10 years old. And again a boy may be mentally and chronologically a certain age while physiologically a very different age. For purposes of instruction it makes all the difference in the world whether we have our groups homogeneous as to their mental and physiological age, but the mere year age is indifferent. I cannot but believe that a minister who knows nothing of the significance of these distinctions, and who not knowing may be tempted to sneer at them, is in just that much falling short of giving that service to the coming generation which he is seeking to give.

Again, so many of a preacher's problems arise as the result of having to influence men and women acting, not as individuals but as members of some group. In some churches factions and cliques develop. How is a minister intelligently to meet these situations, if he knows nothing of the psychology of group behavior? We all have seen church courts act on cer-

tain propositions as no individual, acting as an individual, would have done. Social psychology goes a long way towards explaining this phenomenon of group psychology. The psychology of the mob, of the crowd, of the army are phrases which express the fact that a man feels, thinks and acts differently as a member of a group than he does as an individual. I am becoming more and more to a conviction that in the study of social psychology the preacher will find a tonic not only strengthening but nourishing.

2. *Instrumental values.* There are also certain other values in the study of psychology. There are some matters which a preacher is called on for, which a knowledge of psychology is a kind of propaedeutic to. While we must admit that the preacher has lost much of his former glory as an intellectual leader in his community, in part because he has had to divide the honor, he has not lost all of it. Men and women still come or could be incouraged to come to the preacher with intellectual difficulties. I am thinking especially of the influence both Christian Science and spiritualism are exerting on men and women. Books are fairly pouring from the press on spiritualism and the extent and strength of their influence is tremendous. Many of these books do not pretend to be scientific, but many of them do, and they contain a pseudo-psychology. How many of us have not been compelled to take notice of the claims of spiritualism? As a minister, I cannot speak, but certainly as a teacher I am compelled to study something on this subject in order to calm the disturbed thinking of men and women who wrote me about it, as well as to direct the reading of some of my preacher friends. I should judge that a minister also would have occasion oftener than a teacher to give this service to men. It does not meet the need to laugh it to scorn. It is a heresy that has arisen in psychology and only a psychological refutation will be final. What is the truth in spiritualism? Certainly a tissue woven entirely of falsehood and error could not enmesh so many sane minds as it is doing. And yet as I see it, a knowledge of

psychology is a *sine qua non* to a proper and adequate refutation.

Again, we hear much these days about the "sub-conscious mind," the "subliminal self," "double" and "multiple personality." What does it all mean? I remember a few years ago, while teaching in a northern University, experiencing a distinct intellectual and moral shock on reading in one of our oldest and most conservative Southern church papers an article which might have been called "The wonders and magic of the sub-conscious mind." I was doubly pained because the psychology in the article was so faulty and untrue and also because the author of the article had been reading a work on psychology which never was accepted by legitimate psychologists a book which I thought had been in oblivion at least two decades. And yet the author, I believe a preacher, had unwittingly fallen in with bad psychological company! How is a man to be expected to discriminate in psychological literature if he have no knowledge of the science itself? There are so many fake psychologies coming from the press today that the danger is imminent of falling in with bad companions. This then is a very distinct good a minister may get from the study of psychology—he may learn to discriminate the good from the bad, the false from the true.

I am often asked if there is any book on psychology that is sound. The question sometimes takes the form "is there any Christian psychology?" Now, no science itself, is either Christian or anti-Christian. What is Christian or anti-Christian is the interpretations and applications of the science. The function of a Christian teacher of psychology, as I conceive it, is to help the student see that the facts are in themselves mental, but that they are capable of being interpreted in consonance with the soundest theism and Christology. In other words, he must see to it that no student of his goes out from his class-room in perplexity—a perplexity arising from his inability to reconcile facts of psychology with Christian belief. But we get no where, either as teachers or students in denying demonstrable facts, as too often the temptation is,

when we have read an interpretation of the facts that do discount Christian teachings. Your Christian teacher needs to be a thinker, for thinking through some psychological problems is often an arduous task.

3. *The Conceptual Value.* There are many great concepts which we all use, which are made much more definite and clear as a result of the study of psychology. Such concepts, to mention but a few, are the complexity of the mind, its unity, its laws, it structure, its function, and above all, personality. While we, perhaps, may never be able to give a final definition of personality, to the psychologist at least it is a great deal more definite a reality than to him who is ignorant of psychology. To me the most sacred thing in the world is personality, but the treatment accorded it by some good people I know, would seem to indicate that it is not such a sacred thing after all! Psychology gives a basis for understanding and a standard for evaluating personality. Many caprices of men and women come to be understood as natural results of equally natural laws. To my mind, speaking after the fashion of men, the attitude of Jesus toward men and women in his relations with them are in part at least, explicable by his profound knowledge of human psychology. "Jesus the Psychologist" is a title I have long wanted to write under. Why did he pick out Zaccheus from among that throng, when to the men who thought they knew him, he seemed so incorrigible? Or why did Jesus so inerrantly discover good in men when it was so hidden to his apostles?

Psychology gives us such a new and fresh conception of the human will, that we approach the age-old problem of human freedom with some hope of finally determining which is true determinism or freedom. We learn from psychology that man has no will in the sense of a faculty of choice, and the old question of debate about the will ceases to interest us because it is not whether the will is free, but when the self is free.

And to me, at least, has come the value of psychology as an illuminating flame upon many a page of Scripture which used to lie in shadow. Why did Jesus say, "If ye do my com-

mandment ye shall know of the doctrine?" In the past our method of instructing the young could be justified only on the principle that "if we know the doctrine, ye shall do my commandment." One of the most emphatic teachings of modern psychology is that conations *precede* cognitions—that we find that if we cultivate doing the will of God our belief that it *is* His will becomes stronger. We expect sometimes too much faith in a newly converted man. His faith strengthens and toughens only as he busies himself with the work of the Kingdom of God.

Again, take those familiar words from Proverbs: "Train up a child in the way he should go, and when he is old he will not depart from it." This utterance is at once a prophesy and a calm statement of a psychological law. The reason why the child will not depart from the training is that God has so ordained the laws of our nature that if we are trained in childhood and youth in certain habits of conduct, those habits become so fixed in the nervous system that it becomes more and more impossible for a man to walk contrary. But in order for the statement to become a prophesy we must be careful to place the stress on the little word go. It is not likely that a child, trained only in perceiving and recognizing the right, will walk uprightly when he is old. Psychology has much of interest and profit to teach us about habits—how they may be made either to help or hinder in preparing a child for life's duties, how they are formed and fixed, and, negatively, how undesirable habits may be broken. If a physicist could say that in studying the laws of nature he was but thinking the thoughts of God after Him, how much more true is it that in studying and discovering the laws by which our minds function, we are but thinking the thoughts of God after him. And does not the study of psychology widen significantly the meaning of the first commandment given in Eden to the first pair—"Be fruitful, and multiply, and replenish the earth, and subdue it." To subdue the earth may mean not only to get command over physical forces, but to subdue the world as a psychologist understands it, is to make the avenues through

which the outside world gets into our minds, more permeable and our senses to yield a more bountiful return. The world of mind lies out before us, as yet not subdued. Can we fail to hear the voice of God repeating his commandment to us today to "subdue it"?

These then are some of the possible values to him who studies psychology. I do not mean to imply that they are all possible to every one, but they at least suggest some of the rich returns which a minister may expect from devoting some time to familiarizing himself with the science of psychology. That these values are not hypothetical merely, but may become realities, is illustrated by the answer I received recently from one of my students. To give strength to the reply he made I will say that he graduated two years ago, has been in active Christian work among college men since that time, and when he graduated from Davidson was the first honor man in his class. He enters Union Seminary this fall; so that his study of psychology was with a definite end of securing more power in his chosen calling—the ministry. Psychologists pretty generally agree that if one expects transfer values, the study of the subject must be with a conscious intention to get the transfer. This student of mine, then in handing in a paper in answer to my request for certain values he had gotten from the study and what values he confidently expected, gave ten distinct values. I give only five of them as in a measure a sample. He said psychology enables a man to prepare sermons which will attract and hold attention; helps a man in drawing out and analyzing in personal interviews; will help in preparing for and securing conversions; will help in choosing the forms and ritual of a religious service; will help in understanding the humanity of the writers of the Bible and understanding more fully the men and women these inspired writers delineate for us, and so one may be better prepared in presenting them to others.

Above the tablets and behind the chair of Sir William Hamilton's class-room in the University of Edinburgh, were

inscribed the following motto, on a green board in golden letters:

"On earth, there is nothing great but man;
In man there is nothing great but mind."

This was the winsome challenge flung out each day to the students who thronged his class-room. May it not arouse others to seek to know more about this "greatest thing in man?"

AN INTRODUCTION TO PAUL'S SPOKEN MESSAGES—HIS CONVERSION.

By Rev. B. R. Lacy, Jr., D. D.,
Pastor Central Presbyterian Church, Atlanta, Ga.

In Atlanta there is a group of thirty-one laymen and ministers who lunch together each Monday, spending an hour or more discussing the spiritual and moral affairs of our city. Shortly after the World War a wise Episcopal rector remarked, "We say a great deal about Applied Christianity. Let us not forget that one must have Christianity before he can apply it." The editor has asked me for a series of papers on "Paul's Spoken Messages." Before we consider the Christianity which Paul presented to his audiences it may be well to refresh our minds on certain points which show how and why Paul had any Christianity to speak about.

In newspaper parlance today we hear much about the value of news space. The sacred Book of the Christians has no space except for important things. When we find one event recorded twice we are impressed, when three times we think it worthy of careful attention. Many of Christ's words and deeds are recorded four times. Few other events occur more than once. Paul's conversion is recorded thrice, and referred to many times besides.

We could with profit study the importance of this great event because of its bearing on the development of the church and civilization. Most that we hold dear and count as best in the Western World came to us through Paul. He *released* Christianity to the Gentiles. He transformed it from a possession of a sect of the Jews into a Gospel for all men. He was the greatest *interpreter* of all ages. His interpretation of Christ, His plan and His life, have been the most far-reaching expositions of all the earth's literature. Who can measure

the influence of the writings of Rousseau or of Karl Marx? Yet they were writers of a day; Paul a writer for the ages. Their writings are read today for their historical interest. Paul's are read to satisfy man's religious and moral cravings. How many of you have read "Le Contrat Social"? How many of you have failed to read "The Epistle to the Romans."

He was a man of *action*, directly leading men to Christ, but doing more by his teaching of leaders and organizing churches. Asia Minor for centuries felt the influence of his presence. To Europe he brought the message which transformed it. When decadent Rome crashed to its doom the Christianity of Paul unarmed met the barbarians and conquered them. As far as we can see, back of the Christian hosts at Tours and Vienna when the Mohammedans were finally conquered stands the figure of the Apostle to the Gentiles. The deadly fatalism and senuality of the Saracen world alone would have lighted a feeble candle in Europe during the dark ages, and would today hold us as Turkey is held, had Paul and his work been left out of history. We may well understand why the Spirit of Inspiration should once in graphic narrative and twice in dramatic oratory recount this far-reaching event. For this event was the spring and source of all that Paul had contributed of good to the human race.

Let us see who this man is. His shadow first falls across the pages of divine history when we find "certain of the synagogue of them of Cilicia . . .. disputing with Stephen" (Acts 6:9). It is before the martyr's trial. Those from various localities formed synagogues at Jerusalem, as at Rome there is an Irish college, an American college, and colleges and churches for the various Catholic lands. Tarsus was no mean city of Cilicia. It was the principal city of that district. One of the most ardent and learned young Pharisees of Cilicia was Saul.

Of his family we know only that it was Hebrew, without mingled blood, "Hebrew of the Hebrews." We know too that the tribe was that of Benjamin which provided so many warriors and whose very emblem was the ravening wolf. As a

wolf on the fold Saul burst into the Christian Church, and as a warrior of the Cross Paul soldiered for his King. As to his immediate family the record tells us of only one sister who was later at Jerusalem and whose son brought the warning of the Jewish plot against his uncle. For some cause the family had been given the privilege of Roman citizenship. The three languages used by Pilate in the inscription on the cross could have been read by Saul, by blood a Jew, claiming Roman citizenship, yet born and reared in a Grecian city. Thus naturally equipped he had early turned his thoughts towards religion. He sat at the feet of Gamaliel, the wisest as well as the most moderate of the Rabbis. So intelligent and energetic and zealous was he that he prospered in his own religion above his equals.

Was he in "the synagogue of them of Cilicia" when there was a disputation with one Stephen? I have no doubt but that he was, and that he was the champion of "orthodoxy." Moral, and blameless before the law, in line for great advancement in his sect, we can well imagine him confronted with one equally as zealous, but with a zeal for Christ. Confounded by the fiery logic of Stephen it was in line with what we know of the unconverted Saul to help to hail his opponent to trial. Certain it is that he was present at the defense. Throughout the speech of the eloquent and earnest prisoner the bright Jew had listened to doctrines which though now strange to him he himself would later make the basis of his preaching and for which he too would suffer martyrdom. He heard more than the words. He saw the kind face of the calm Stephen shining as that of an angel of God. As he looked on the battered, blood-bespattered body he heard the mangled lips form a wondrous prayer, "Lord, lay not this sin to their charge." He saw him fall asleep.

The words of Stephen and Stephen's death could not be answered by logic. As this became clearer to Saul and as he thought on these things he tried to use the only weapon open to him, that of persecution. The language, I again remind you, recalls the emblem of his tribe, the ravening wolf. "As

for Saul, he made havoc of the church, entering into every house, and hailing men and women committed them to prison." A short interval elapsed and we meet him again, "And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest and desired letters of him to Damascus to the synagogues that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem," a six days' journey. What were Saul's thoughts? We know the thoughts of the Christians, they had been scattered from Jerusalem and the notoriety of Saul's work had spread even to Damascus; but what of Saul's thoughts as he journeyed?

The journey was conducive to thinking. Traveling for days across the great plateau of the Hauran, ever under the shadow of snow-capped Hermon with the vistas of the anti-Lebanons beyond, he makes his way to the oldest city in the world, a city beautiful then as now, as you approach it and see the glistening white of its walls and towers amid the green foliage of this city of rivers. Did he note the scenery? Was not his mind, as he traversed that vast plain, rehearsing the things he had seen and heard from the Christians he had arrested? Was the Spirit urging him to accept the evidence which they offered him of the truth of their religion? If so, he would not yield. He found a diversion for these insistent thoughts by terrible action.

Then came the miracle—every conversion is one—but this was a unique one. "At midday, O King, I saw in the way a light from heaven above the brightness of the sun." Then the words, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." The light had shone upon him, and a light had broken through upon his darkened mind. This effort to withstand all that he had seen and heard was as futile as for an ox to kick against the driver's iron goad. But all resistance is ended now; when the light came he was willing to surrender completely.

How quickly a desire for service followed his salvation. "Saved to serve" has been made a motto by some in these busy

days. It could well have been Paul's. Hardly had the gracious Christ revealed himself to this man than he said, "What wilt thou have me to do?" Nor did the answer stagger him. First he must submit to the Spirit's leadership. Impotently he must enter the city he had pictured himself entering in power; humbly he must submit to baptism and instruction from one whom he so lately utterly despised. All this he must do before the ultimate service of witnessing before kings and governors was to crown his labors. The same promptness for action which had marked his unregenerate days was his as a follower of Christ "And straightway he preached Christ in the synagogues that he is the Son of God."

He had a Christianity to apply and he had a message to proclaim "Christ the Son of God"—for he had met his Saviour; he had experienced a change of heart; he had become a new man in Christ Jesus. No man without that change can preach that Christ is the Son of God, and there is no real preaching that does not have this as its center and source.

A WORKING PROGRAM FOR A WORTH-WHILE CHURCH.

By Rev. P. B. Hill, D. D.,
Pastor First Presbyterian Church, San Antonio, Texas.

It has been said by ministers and others that the average church is over-organized. The truth of the matter is that the *average* church is not organized at all. A minister complained: "My church is organized to death," and he was right, for death was the inevitable result of the type of organization he indulged. There are outstanding churches that are really organized, but in the *average* church, while there are any number of societies for men, women and children, constitutions, by-laws, red tape, and minutes of the last meeting, the interest centers largely in some plan of money raising, some social features and irregular effort rather than in a co-ordinated, co-operative program for efficiently doing the work for which the church was instituted.

I. The Essentials.

There are four essentials of a working program: Spirituality, Unity, Vision, Definiteness. The church is primarily and essentially a spiritual institution. Therefore *the first essential of its program is spirituality.* Anything that undermines or interrupts spiritual development, or tends to that end, should have no place in its program.

"These things are contrary the one to the other." *The program should be unified.* The only hope of avoiding duplication of effort, waste of energy, dissipation of money and friction, is to have a unified program with each organization working for the accomplishment of the great objectives of that program. There should be no overlapping. In many instances the Sunday School, Young People Societies, Woman's

Auxiliary, and Men's Organizations are run as separate organizations and have no co-ordination with the church program as a whole. Often they are separate in *purpose*, *plan* and *spirit*. They should be but parts of the whole, which is the church. This condition should not be perpetuated simply because, "It has always been our custom," or "We have always done it that way." The church is the supreme organization. We might represent it by a circle and the three natural divisions by three segments representing the men, the women and the young people. It should always be remembered that "the whole is greater than any of its component parts." There should be but one program, big, broad and comprehensive, for the whole church, and the men, women and young people should have co-ordinated, co-operative plans for putting this unified program over.

The third essential is vision. The deadness of many a church is due to a lack of vision. Its interest is centered in the local church, there is a lack of definite discernment of the needs of the city and community and the average member has little or no conception of the scope and importance to the nation and to the world of Christian schools, home and foreign missions, world conquest. Carefully gathered statistics show that less than 50 per cent. of the membership of the average church is giving regularly for the support of the local church and less than 33 per cent. give anything for the evangelization of the world or other outside causes.

The program of a worth-while church must have a vision commensurate with the program of God; all nations, all the world. Until there is adequate vision there is little hope of adequately financing the great work that the church alone can do.

The fourth essential is definiteness. Most programs are not clear in end or means, especially the latter. The program must have the things that it expects to do clearly stated. The way by which these things are to be accomplished must be explicitly set forth. The workers who are expected to do the work must have definite instruction. This will be accomplished through

an adequate educational system of training the membership for definite service. The program must be definitely related to the age in which we live.

II. The Program.

The program should have six outstanding features:

1. *Evangelism*—This should provide for special services in the local church, participation in city-wide or co-operative campaigns, and foster personal work.

2. *Spiritual Development*—This would include two things. First, personal spiritual development to be accomplished through the regular church services, the Sunday School and Young People Societies, devotional Bible study and prayer. Second, definite religious instruction in the home.

3. *Educational*—This would embrace a properly equipped and organized Bible school, training classes for officers, training classes for teachers, training classes for personal workers, operated like salesmanship classes, mission study classes, home and foreign, young people's organizations like Christian Endeavor, classes or groups for the study of the stewardship of life, prayer, possessions, and life enlistment, Christian fundamentals, Christian doctrine, Christian conduct, Christian sociology, Church history, personal problems, etc. Mother's meetings and conferences will be provided by this department and especially a propaganda, which through the distribution of carefully selected tracts, the Missionary Magazines of the Church, and securing subscriptions for the church papers, would stimulate the membership of the local church, and by proper methods of publicity and propaganda would reach those who are on the outside. The place and importance of education in Christian schools and colleges should be emphasized and an effort made to direct the boys and girls of the church into such institutions.

4. *Service*—This feature should provide a full program of service. Visiting teams should seek to interest the unchurched and those not in Sunday School, bring comfort to the distressed, help to the needy and give heart to the discouraged.

Gospel teams should look after prison, institutional and other services. Assistance for the distressed, encouragement of new converts, following up absentees, personal work, participation in canvasses and teaching in various educational departments will furnish a fair summary of the field of service. The training for this work must be provided by the educational department.

5. *Social*—No worth-while church today will fail to provide for the social life of its people. While this is necessary for all of the membership, it is especially necessary for the young people. One of the most costly errors that the church has made has been the failure to provide recreation, entertainment, environment, a social program and practical instruction for its young people. We have turned them aloose to find diversion where they might and most of it has not been of the sort that develops Christian steadfastness and healthy spiritual types. In this part of the program three things should be sought. Real recreation and proper diversion in a healthful environment; the cultivation of real Christian fellowship and instruction. These can be attained through adequate equipment, social evenings, camps, camp fires, the use on week days of motion pictures, the stereopticon, pageants, little plays, interesting lectures, etc. There should never be "silver offerings," admission fees, or any unusual conditions of admission where the young people are concerned. The church should provide for the expenses of these affairs in the budget. Music, songs, life and laughter will attract young people to a church social just as well as they will attract them anywhere else.

6. *Finance*—There should be no place for money-making schemes in the program of a worth-while church. These affairs result in one or two things; getting money from those who are not interested in the Lord Jesus Christ enough to ally themselves with Him openly, or getting it from the members of the church, which is, in reality, taking it from one pocket and putting it into the other. The money required to finance the church program should come from the congrega-

tion as an act of worship, for this is what the Scriptures declare it to be. It should represent the devotion of the people to the Lord Jesus Christ and to His cause. The entire church membership must recognize God's rightful place in their lives and must prove that recognition by the concentration of time and money to the service He has committed to His church.

If the church is the whole and the departments are parts or segments the entire finances of the church should go through the channels of the church, or the church treasurers. Every member should make his or her pledge through the every-member canvass as members of the church primarily and only free-will or thank-offerings should be given through any organization.

The children should not contribute to the Sunday School but through the Sunday School to the church.

A budget should be compiled. The executive committee of the Sunday School composed of the officers, department superintendents and representatives of the young people's work should tabulate what amounts will be required to finance efficiently the Sunday School and Young People's work for the year. The finance committee of the Woman's Auxiliary should make a similar tabulation for the needs of their work and the finance committee of the Board of Deacons should make a budget for the church. Every item necessary for the operation of the church program in the local church should be included in the current expense budget. The benevolences are indicated by the Stewardship Committee of the Presbytery. These budgets should be adopted by the elders and the deacons in joint session then printed and distributed to the entire membership.

These budgets should be subscribed through the Every-Member Canvass and every member, whether child or adult, should make some definite pledge, however small, and should endeavor to pay this through the duplex envelope in regular weekly installments.

The Board of Deacons through proper representatives should mail statements at regular intervals to those in arrears

to keep them informed as to their payments and to enable the subscriber to correct any errors that may appear. Unless there is some condition of distress the subscriber should make prompt remittance to the proper treasurer. Loyalty to Christ demands that the membership be as fair and as punctual in their obligations paid to God through the church as they are in their payment of their obligations to their fellow-man.

III. The Organization.

There are three natural departments in the church: the men, the women, and the young people. These should not be divided by ambitious leaders into any number of different and unrelated groups or societies. No organization should be permitted that has not been approved by the session or governing body of the church, and even the pastor, except in denominations where he has personal direction of the congregation, should not permit any organization without the full consent of the session or official board. The Woman's Auxiliary should embrace all of the women's activities. A Men's Club or Brotherhood should embrace all the men of the church, and the Sunday School together with the accredited young people's organizations, such as the Christian Endeavor, Boy Scouts, Camp Fire Girls, etc., should embrace the children and young people. In a properly organized departmental Sunday School the entire young people's program can be provided for without any auxiliary or unrelated organizations.

Co-operating committees chosen by these organizations are made responsible for the various features of the program.

Four essentials, six features, three departments, select committees constitute the working program for a worth-while church.

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EDITORIAL

On an unlucky day last spring I was absent from a meeting of the Magazine Association of Union Seminary. At that meeting I was elected Editor-in-Chief of the Review. The office was accepted not because I felt I had any special fitness for it, or because I thought I could fill Dr. Lingle's place—no one could do that; but because I knew that he needed to have the burden he was carrying lightened a bit, and because I do not like to shirk any duty laid on me by the vote of my fellows. I shall try to do this work, therefore, as well as I can.

Fortunately for the readers the Editor's chief function is not to write, but to persuade others to do so. At the outset of my term of service let me plead with you to offer constructive suggestions for the improvement of the Review. If you feel that it should be changed in its make up, say so. If you think it should carry articles of a different type, let me know.

Above all, if you are acquainted with some thoughtful man who should be one of our contributors give me his name. And if you have thought through any subject which is of interest to the Church at large reduce your conclusions to writing for us. As the Review just pays expenses we can offer no honorarium for articles, but a man has a reward in the knowledge of the fact that he has helped his brethren.

There is a real need for a review of this kind. There should be some medium through which the careful studies of the leaders of our Church can be made available for the Church at large, in more extended articles than the weekly Church papers can publish. Our young men need the strength and balance that comes from the thinking of those who have had time to look at questions from all sides, and our older men need the quickening and encouragement that the pen of youth can give.

The conservative element in the Church must write. It will not do for us simply to criticize, in a negative way, in personal conversation or from the pulpit the position of the liberals. They are writing, writing much, writing attractively, and the people are reading what is published in such delightful form. We must "criticise by creation," presenting the great truths of our Gospel in a convincing and charming way.

Dr. Glover, in his "Jesus of History," credits much of the success of the early Church to the fact that "the Christian 'out-lived' the pagan, 'out-died' him, and 'out-thought' him." If our Zion is to make the progress it should we must not only "out-live" those who question certain articles of our faith, but we must "out-think" them, and "out-write" them as well. The school of thought that writes has an immeasurable advantage. Present conditions summon us in tremendous tones to love the Lord our God with all of our *minds*, and to put the results of our persistent mental effort into readable shape.

This call comes not to the professor only, or chiefly, but to the *pastor*. Dr. Charles L. Slattery, rector of Grace Church, New York, in his lectures to the General Theological Seminary in New York, on "The Authority of Religious Experience,"

speaks at length and feelingly on the pastor's place in the interpretation of the religious life. "The scholar," he says, "needs the news the pastor can give him. The pastor cannot compete with him in the unravelling of the progress of Christian doctrine; he cannot sound the verdict of a sane textual criticism; he cannot group the facts of history with the same facility. But he is meeting human souls as no mere scholar can meet them. He is permitted in so far as he is a real pastor, to see the depth of human need, and not as an historical summary, but in the concrete life of one man; in so far as he is a real pastor he also receives revelations of what God is, not to the race, but again to the concrete life of one man. The pastor unable to write his sermon, his soul dead within him, often escapes into the streets, presents himself at the door of some parishioner, gives help and receives help in that parishioner's house which sends him home full of God's inspiration to write such a sermon as he never could have done without this experience, even though he had known all history and all theology. Through the life of one man he has, in a valid sense, seen God face to face."

Dr. Slattery doubtless speaks too modestly of the pastor's achievement in the realm of mere scholarship; but he is not too emphatic in stressing the value of his knowledge of the human soul through first-hand study.

Many of our *laymen* are reading and thinking. Only the other day a prominent business man told me he had read a score of books on the life after death, and had thought much on that subject. Their training and experience give them often an approach to the truth that the minister never gets. Nothing could be more helpful to the minister than for the laymen to write. Certainly other business men would be interested in what a fellow-layman had to say. Two fine articles in this issue are by laymen. We want more like them.

Let us not simply speak and preach our faith, let us write it!

BOOK REVIEW DEPARTMENT.

W. W. Moore, D. D..... Richmond, Va.
C. C. Hersman, D. D..... Richmond, Va.
T. C. Johnson, D. D..... Richmond, Va.
W. L. Lingle, D. D..... Richmond, Va.
E. C. Caldwell, D. D..... Richmond, Va.
Edward Mack, D. D..... Richmond, Va.
W. T. Thompson, D. D..... Richmond, Va.
Russell Cecil, D. D..... Richmond, Va.
R. F. Campbell, D. D..... Asheville, N. C.
A. F. Carr, D. D..... Savannah, Ga.
R. C. Reed, D. D..... Columbia, S. C.
J. G. McAllister, D. D..... Louisville, Ky.
C. M. Richards, D. D..... Davidson, N. C.
D. P. McGeachy, D. D..... Decatur, Ga.
Dunbar H. Ogden, D. D..... Mobile, Ala.
E. T. Thompson, D. D..... Charleston, W. Va.
Andrew W. Blackwood, D. D..... Columbus, Ohio.
John C. Siler, D. D..... Shenandoah Junction, W. Va.
H. S. Turner, D. D..... Staunton, Va.

BOOKS

Any book noticed in these pages may be had at publisher's price through the Presbyterian Committee of Publication, Richmond, Va.

Snowden's Sunday School Book, 1922. *By James H. Snowden, D. D.* The Macmillan Company, New York. Pp. 329. $1.25.

With Peloubet, Tarbell and other commentaries and helps on the International Sunday School Lessons in the field it seemed that there would be no place for another, but last fall this one by Dr. Snowden appeared and made its bid for a place among the helps for the Sunday School teacher. After making use of this book for several months in my preparation of the Sunday School lessons I find that it has a value and a place all its own and I heartily commend it to every teacher of advanced classes in the Sunday School. Dr. Snowden is the Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh Pa. and is the author of several valuable books. He brings to the task of interpreting the Sunday School lessons his splendid

scholarship, spiritual insight and clearness of expression which will make the annual volumes of unique and lasting value. The importance of this book lies in its emphasis on the spiritual and practical teachings of the Scripture passage. The teacher who studies this book will not lack a vital spiritual message for his class.

JOHN C. SILER.

Shenandoah Junction, W. Va.

HANDBOOK OF SOCIAL RESOURCES OF THE UNITED STATES. *By a Commission from the American Red Cross.* American Red Cross, Washington, D. C. Pp. 370. $1.00.

Contents: The following quotation is from the preface: "*The Handbook of Social Resources of the United States* has been compiled in response to an urgent demand. It has been prepared for the use of Red Cross workers and others who are in need of information on the health, nursing, social service, educational, recreational, and civic and community betterment resources of the country." The book sticks by this. Four hundred agencies and organizations, whether humanitarian or governmental or religious, are here listed, the address of each, its publications and its peculiar field of work specified. You will find here the Home Mission Committee of the Southern Presbyterian Church, as well as the American Posture League, the Boy Scouts of America, and any other organization which is working for the betterment of the social life in our land.

Arrangement: If the exact name of an agency is known the description can be found in its alphabetical place in the body of the text. Forty-eight pages are given over to a detailed subject index, in case only the character of the work is known. Six pages are devoted to an index by locality in case only the place of the headquarters of the agency is known.

Value: This need not be further stressed, however one of the best features is that it opens up a large field of addresses from which information can be secured on almost any social subject.

BOOK EDITOR.

THE CREATIVE CHRIST. *By Edward S. Brown, D. D., Professor of Systematic Divinity in the Episcopal Theological School in Cambridge.* The Macmillan Co., New York. Pp. 167. $1.25.

The book is an endeavor to interpret the Incarnation in terms of modern thought. "The Incarnation is not a physical event but a moral and spiritual union, and a moral and spiritual union must take place in the form of a moral and spiritual process . . . . The Incarnation

covers the whole life of Jesus, His growth, His temptation, His victory."

There are five chapters in the book, "The Christ for Today," "Divine and Human, " "What Is the Incarnation," "The Uniqueness of Christ," and "The Incarnate Life."

This is a thought provoking book though we cannot accept many of the positions taken by the author.

HERBERT S. TURNER.

Staunton, Va.

ESSAYS IN BIBICAL INTERPRETATION. *By Henry Preserved Smith, Davenport Professor of Hebrew and the Cognate Languages in Union Theological Seminary, New York.* Boston: Marshall Jones Co. 1921. Pp. 198. $2.50.

The Author's name is sufficient to tell us that the book is written from the critical viewpoint. He says, "The history of interpretation shows the interplay of the two forces which wrought in the compilation of the books. Conservation attempts to hold onto the tradition embodied in the text, and progressive thought endeavors to read new meanings into the old words." "The book is an endeavor to trace the course of this process through the Christian centuries.

The first chapter, "Hebrew Literary Methods," is a clear statement of the Hebrew Literary Method from the critical point of view. The next six chapters deal with the following topics: "Legalistic Interpretation," "The Triumph of Allegory," "Scholasticism Dominant," "Luther's Appeal," "Protest and Reaction," and "The Attempt of the Federal School."

The next five chapters trace the rise and growth of Bibical Criticism concluding with a chapter on "The Significance of Wellhausen." "Wellhausen's merit was that on the basis of the Literature of Israel he traced the process by which this stage of religion was reached, where they insisted that loyalty to the one God meant rejection of all polytheistic and idolatrous rites." We hear a great deal about the assured results of criticism today. Chapters thirteen and fourteen state "What may now be fairly regarded as the assured results of the process we have been tracing."

In the final chapter, "Apocalyptic Vagaries," the author concludes that the "Millennarian is wrong in supposing that he can from these documents discover when the present world will be ended by a special revelation of the Lord from heaven."

There is nothing original in the book, but the author with a sympathetic attitude towards Modern Criticism has condensed into a very readable book of 198 pages the main currents of thought in Bibical

Interpretation from the first century to the present. The Anglican Theological Review places it first in the list of the five best books on the Old Testament published last year.

HERBERT S. TURNER.

Staunton, Va.

ASPECTS OF CHRISTIAN CHARACTER. *By J. H. B. Masterman.* Longmans, Green and Co., London and New York. Pp. 113. $1.25.

This book is an English publication and is one of the finest discussions of Christian character to be found anywhere. There are ten brief chapters each of which is filled with suggestion on the ethical teaching of Jesus. The substance of the book is drawn from the Beatitudes of which it is a splendid exposition. This little book is inspiring, instructive, suggestive, and is a model of exposition. I hope it can be obtained in this country for it deserves a wide reading.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE RETURN OF CHRIST. *By Charles R. Erdman.* George H. Doran Company, New York. Pp. 108. $1.00.

Any exposition that comes from the pen of Dr. Erdman is worth reading. In this little book he has done a fine piece of work and I want to commend it to all who are interested in what the New Testament has to say concerning the Second Coming of our Lord. The book is characterized by scholarly interpretation of the Scripture passages, by saneness of expression, and by the thoroughness in which the work is done. While Dr. Erdman may be placed on the Premillennial side of the controversy he holds no extreme view and gives some sound counsel to both Press and Posts. He believes in the Second Coming of Christ in person and shows that the Scriptures teach this to be the truth. No matter how one may disagree with his program, he will be helped by the Scriptural presentation of the subject, by the spirit of humility of the author, and by the spiritual tone of the whole discussion. Whatever one's view of the Second Coming may be, this is a book worth reading and pondering. It is a fine example of the spirit and tone that should prevail in this whole discussion.

JOHN C. SILER.

Shenandoah Junction, W. Va.

CHRISTIAN WORK AS A VOCATION. *Edited by E. Hershey Sneath.* The McMillan Company. 1922. $1.00.

MODERN CHRISTIAN CALLINGS. *Edited by E. Hershey Sneath.* The McMillan Company. 1922. $.75.

These little volumes are two of a series. Others either ready or in course of preparation are "Student Problems in the Light of Christian Ethics," "Forms of Christian Lay Service," "Vocations for College Women," etc. Professor Sneath has in mind a purely technical statement. There is but little of literary flavor about the result. He has in mind that increasing mass of young people who are saying, "What can I do to serve?" To the general reader these pages would have rather slight interest, but to those for whom they are intended they will have a real value. Presidents and Deans of our colleges and universities might have this series at hand for lending to young people who are facing the problems indicated. Doubtless there are cases where these discussions would be of value to young people before the college age. The two volumes here reviewed are reverently and well written, and are almost entirely free from those dangerous inferences that sometimes mark such discussions. It would be well worth while for our young people to be reminded of the variety of fields opening before them as they consider the wisest use to make of life. Perhaps it should be said that these pages put the emphasis upon the ministry and missionary work and do not undertake to leave the impression that the tasks of social reform should have any first place. Professor Sneath is to be commended, and so far his series may be used with profit.

DR. P. MCGEACHY.

Decatur, Ga.

TEN LESSONS IN PERSONAL EVANGELISM. *By Rev. Joseph P. Hicks, A. M.* Pp. 89. $1.00. George H. Doran Co., New York.

This book, as its title indicates, contains ten simple chapters on Personal Work. In fact they are so simple that they contain little of value. With books by Trumbull, Johnson, Conde, Evans, and a score of others covering this field so well one is surprised that this book found a publisher. When these other books can be bought for less, or only a little more than this one it is hard to see how it will find many purchasers.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

HERALDS OF A PASSION. *By Rev. Charles L. Goodell, D. D.* Pp. 141. $1.25. George H. Doran Co., New York.

Here is a man who has a clear mind and a glowing heart. With finely turned sentences and passion he tries to arouse in us, through the eleven addresses composing this book, consuming devotion to Jesus.

While it didn't grip me in the same heart breaking way that his earlier book, Pastoral and Personal Evangelism, did it made me ashamed of my coldness and sloth, more eager and determined to serve. It is a fine book for devotional reading.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

TEACHING THE TEACHER. Pp. 214. Cloth, $.85; paper, $.60. The Westminister Press, Philadelphia.

This is the "First Book in Teacher Training" in a new course being issued by the Presbyterian Church, U. S. A. There are four sections of varying length: First, a history of Old Testament times, by Dr. J. O. Boyd; second, a history of the Church from the close of the Old Testament period to the present, with the emphasis on "The Apostolic Times," by Dr. J. G. Machen; third, "An Introduction to the Study of the Human Mind," by Dr. W. S. Athearn; fourth, "The Church as a Teaching Institution," by Dr. H. McA. Robinson.

The book is good as the names of the authors would guarantee. It is disappointing, however in several respects. It doesn't deal with the material in the first two sections from the standpoint of the growing child. Dr. Boyd and Dr. Machen simply write a sketchy history of the Church without indicating what parts of the Testaments should be taught the child in the different periods of his life.

Dr. Athearn deals with general psychology rather than with the characteristics of the child in the several departments of the Sunday School. Dr. Robinson tries to cover so much ground that it is a question whether he will be clear to one who hasn't more background than the average teacher.

The book is inferior, in my judgment, to the course which is being used by our Church.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

A STUDENT'S PHILOSOPHY OF RELIGION. *William Kelley Wright, Ph. D.* Pp. 472. $3.75. The MacMillan Co., New York. 1922.

The author has given us an exceedingly comprehensive work, which exhibits broad and careful study. In the first major section he traces

the development of religion in primitive peoples, and through the great ethical faiths. In the second part he examines the experiences of men for evidences of religion. In the third and concluding division he faces religion from the viewpoint of metaphysics. In this book you have, therefore, a history of religion, a psychology of religion, and a philosophy of religion strictly speaking.

The style is clear, the language is simple and untechnical—you always know what the writer means. Often a paragraph is illumined by a pertinent illustration or a touch of humor. It is a delightful book to read. But the whole is from the standpoint of the thorough-going liberal. You are prepared for this when in the preface you find him expressing gratitude to Drs. Ames, King, Leuba, and other teachers of the same general position. His idea of God, as he presents it near the end of the book, is "a Purposer, immeasurably greater than ourselves, but still finite, who is gradually overcoming limitations and achieving ends."

The chief value of the book to a conservative is that it furnishes a splendid introduction to a vast literature that has been created by men of his school. Each chapter is followed by a good bibliography, and notes on each chapter, giving his authorities are in the back. Men going to our Universities are being taught from this standpoint, and the Minister if he is to deal with them must be familiar with it. This book, because of its wide range, and references, would serve this purpose better than any single volume I know. Of course there are chapters which seem almost constructive, notably those on "The Evidence of God," and "Immortality."

I must say that he is unusually fair to Calvinism, and writes in a very tolerant spirit. Conclusions like his do not provoke passionate enthusiasm for any position. At first one feels that such a book is calculated to undermine faith. In my case, however, a little reflection upon the meager results of the best efforts of a philosophy which discredits the Bible, made me all the more certain that God must have revealed Himself to man, if man is to know Him in a satisfying way.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

"THE BOYHOOD CONSCIOUSNESS OF CHRIST." *By Rev. P. J. Temple, S. T. L.* The McMillan Co., New York. Pp. 244. 1922. $3.50.

The writer of this book is a Roman Catholic. The book bears the "Nihil Obstat" of the "Censor Librorum," and the "Imprimatur" of Archbishop Patritius J. Hayes. The title might lead us to expect an effort to fill in from imagination the story of the inner life of Christ

in childhood. But this is not done. On the contrary, the book is in the nature of a protest against such attempts. The whole book is an exposition of the passage in the second chapter of Luke which narrates the visit of Christ to the Temple at the age of twelve. The main argument is that Christ asserts His real Divine Sonship in His words to Mary in Luke 2:49. The writer shows that this was the universal opinion from the earliest times down to the rise of modern rationalism. He defends the authenticity of the passage, and holds that it disproves all theories of Christ's consciousness which do not admit His boyhood consciousness of real Divine Sonship. Luke 2:40 and 2:52 are explained as not teaching any increase of wisdom in the child Jesus. This is the weak part of the book. It is a work of superb scholarship, and shows most thorough research. The writer adheres strictly to the scriptural material for his argument. His work is constructive, scientific and cleancut in thought and expression.

A. F. Carr.

Savannah, Ga.

In the Breaking of the Bread. *By Rev. James I. Vance, D. D., L. L. D.* Fleming H. Revell Company. Pp. 183. Price, $1.25.

This volume by Dr. James I. Vance, Pastor of the First Presbyterian Church, Nashville, Tenn., is made up of twenty-four communion addresses.

Many pastors are not certain in their own minds as to the quality and quantity of the sermon on Communion Sabbath. Some pastors preach a sermon of the usual length on Communion Sabbath, other pastors omit the sermon altogether, while other pastors try to find the golden medium and preach a short sermon on this day. Both of the first two methods have their dangers. The danger of the first method is that the service will be too long drawn out. The danger of the second method is that the effort will result in a series of pious, commonplace, unconnected remarks without spirit or life. Dr. Vance follows the last method. The length of the addresses is not that of the regular sermon, but the quality is of a high order. The addresses are marked by spiritual insight, loyalty to truth, fresh and invigorating statements. The volume serves as a model for pastors who desire to follow the third method and at the same time avoid the dangers involved in the third method. Many of the most familiar texts in the New Testament are made to shine in new lights. Dr. Vance has done a great service to the Church in publishing these communion addresses

C. L. King.

Richmond, Va.

JESUS CHRIST AND THE WORLD TODAY. *By Grace Hutchins and Anna Rochester.* George H. Doran Company, New York. Pp. 149. $1.25.

This book is a study of the attitude of Jesus toward the social and economic inequalities of human life in the days of His flesh and an attempt to develop the application of His teachings to the similar inequalities of today.

The authors' attitude toward Jesus is distinctly reverent, though their theology is in the back-ground, so far as this study is concerned. "We believe that Jesus Christ is the hope of the world," they declare.

The fundamental assumption of the book is that social and industrial evils will find a real solution, only when individuals, groups and nations square their attitudes and conduct with the principles of Jesus. This will mean a complete reorganization of society. And upon Christians rests the responsibility of showing the way.

With these assumptions professing Christians generally will agree, but many will not follow the authors all the way to their conclusions, for Socialism, Pacifism, and Social Equality seem to be implied in these conclusions. "There are movements today" we read, "outside the Christian Church, working for economic justice as truly as John (the Baptist) worked. Some of the leaders are in prison. It may be that Jesus would identify Himself with the causes that seem to Christians so purely secular as to have no connection with the Kingdom of Heaven."

The authors hold that the truly Christian social consciousness can be fostered only through prayer and meditation. This fine sentence sums it up: "Through intercession we must learn the unity of the race."

It is a thought-provoking book, published when there is abundant need for more thinking concerning the social implications of the Gospel. If it raises more questions than it completely answers—well, that is not a bad thing for a book to do. At any rate, this is the work of intelligent, earnest and candid students, whether one agrees with all its conclusions or not.

HENRY WADE DUBOISE.

THE BOOK OF MISSIONARY HEROES. *By Basil Mathews.* Geo. H. Doran Co., New York City. Pp. 280. $1.50.

We have here a collection of twenty-eight stories drawn from the lives of the great missionaries of the Cross. They are divided into four groups—The Pioneers; The Island Adventures; The Pathfinders of Africa; and the Heroines and Heroes of Plateau and Desert. These are stories which make the heart beat, and the blood course, and in-

spire the soul to high and noble things, for they picture in a simple yet vivid way how these modern Heroes of Faith have faced hardship and danger and even death that they might carry the Gospel to those who know it not. Many of these stories will be new material, and all of them are not only based on historical fact but are also accurate as to detail. This is a book which will furnish rich material for the story teller, and is one which would mean much if placed in the hands of any growing boy or girl.

JAS. E. BEAR.

Union Theological Seminary.

ICE-BREAKERS AND THE ICE-BREAKER HERSELF. *By Edna Geister.* George H. Doran Company, New York. Pp. 169. $1.35.

Have you run out of stunts and games for your parties? Then here is a book that will help you. In the first part of the book you will find simple directions for a variety of Stunts, Games, and Tricks for both large and small groups. Many of these are new, or are new variations on old games, and all are practical, and have been used with success. The last thirty pages are devoted to The Ice-Breaker Herself, in which hints of the greatest value are given to those who are directing the parties of games. The following of the advice laid down here will often mean the difference between the success and the failure of the party.

JAS. E. BEAR.

Union Theological Seminary.

"THE POWER OF PRAYER." *Edited by The Right Rev. W. P. Patterson, D. D., and David Russell.* The McMillan Company. Pp. 471. Price, $2.50.

This book is the outcome of the Walker Trust of the University of St. Andrews, and was occasioned by the place that prayer assumed in daily life everywhere at the time of the World tragedy.

The Walker Trust invited essays on "Prayer; The meaning, the reality and the power of prayer, its place and value to the individual, to the Church, and to the state, in the everyday affairs of life, in the healing of sickness and disease, in times of distress and national danger, and in relation to national ideals and to World-progress."

A prize of 100 pounds was offered for the most widely helpful essay —open to any one in any part of the world. 1667 essays were received. From this number twenty were selected and have a place in this book. The prize of 100 pounds was awarded to the Rev. Samuel M. Comb, D. D., Cannon of the Cathedral of Baltimore. His subject being: "Prayer—Its Meaning, Reality and Power." It is impossible to

review a book of this kind, more than to give something of its contents. Other subjects treated are: "Prayer and Experience," "The Scope and Limitations of Prayer," "A Chaplain's Thoughts on Prayer," "The Greater Ventures of Prayer," "From the Anthropological Point of View," "The Meeting Place of Science and Mysticism," "The Faith of a Missionary," "From the Autobiography of an Evangelist," "Prevailing Prayer—A Message from Keswick," "New Thought from South Africa," "A Study of Bahai Prayer," "An Oriental Conception of Prayer," "Prayer in the Light of Divine Immanence," "The Claim of Right Thinking."

The reviewer has read many of these essays and finds this book an interesting and valuable addition to his library as furnishing the thoughts of many minds upon the great and ever present subject of prayer.

ERNEST THOMPSON.

Charleston, W. Va.

THE CARPENTER AND HIS KINGDOM. *By Alexander Irvine.* Pp. 257. Cloth, $1.50. Scribners.

Seldom has the reviewer read a book which has given him more pleasure in the reading than this one. It is in a sense a life of Christ written by a man who has had many of life's experiences from an unusual number of viewpoints—newsboy, laborer, coal miner, soldier, student at Oxford and Yale, ditch digger, Bowery Missionary, Minister, organizer of social settlements, magazine writer, lecturer, journalist and publicist. And this book is an attempt so to present Christ's teachings as to give them a supreme place in the life of the individual of business and of society.

Among the other matters that the book deals with are: "The Mind of the Master;" "The Master and Labour;" "The Master's Magna Charta;" "The Kingdom of God;" "The Kingdom in Action;" "The Humanity of the Master;" "The Master and Mammon;" "Who Are Citizens of the Kingdom."

One does not always agree with the author. He seems to be somewhat hazy, for example on the Physical Resurrection of Jesus. But there is much stimulating and usable material in this book, put with a delightful freshness and vigor.

ERNEST THOMPSON.

Charleston, W. Va.

"Prayer and Praying Men." *By Rev. Edward M. Bounds.* George H. Doran Company, New York City. Pp. 160. $1.25.

There is little that is new about this book, save the time of its publication. The views presented are as old as those presented in the Bible. They are the views touching prayer that have been held by all who believe the Bible means just what it says when it bids us pray and promises an answer. David said: "I cried unto the Lord and He heard me." He and Dr. Bounds held the same views about prayer.

We very cordially indorse these same views, and we further commend the very earnest manner in which Dr. Bounds urges the duty and extols the benefit of prayer. He was gleaned from the Bible quite a list of its distinguished saints, and has illustrated from their experience the urgent need and the mighty power of prayer

The style of the author is somewhat turgid, impulsive, explosive, and pleonastic, but strong in its urgency. There is no discussion of the philosophy or theology of prayer, no attempt to answer skeptical objections. It begins and ends with the Bible, and the Bible as understood by our old-fashioned grandmothers. For the purposes of devotion it is all the better for this. To those who love to refresh their minds in the achievemenest of the ancient heroes of faith, the book will prove edifying.

R. C. Reed.

Columbia, S. C.

The Originality of the Christian Message. *By H. R. Mackintosh, D. D.* Charles Scribner's Sons, New York. Pp. 202. $1.75.

Living Religions of the East. *By Sydney Cave, D. D.* Charles Scribner's Sons, New York. Pp. 255. $1.75.

These two volumes are recent additions to Scribner's "Studies in Theology" series and should be reviewed together because together they afford a splendid study of the living religious of the world today. These two books are of real, enduring merit and their study will be of profit to all who are interested in Christianity and its spread throughout the world. One learns from these books the distinctive merits of the Christian religion over all other religious and a substantial reason for missionary zeal and activity is established.

"The Originality of the Christian Message," by Dr. Mackintosh is a book worthy of a place in any preacher's library and worthy of his most thoughtful study. A book such as this is not to be found every day. It is a scientific study of the Christian religion in relation to Judaism and Paganism. The purpose of this study is to show that

there are distinctive elements in Christianity that could not be derived, at the time of its origin, from Judaism or from any religion or philosophy of the Pagan world either contemporary or historic. The result of this investigation which is conducted fairly and thoroughly is to show that Christianity stands alone as a unique religion, and that its peculiar tenets are those which give it its value and makes it answer the needs of the human heart and life. This is said to be the only book on this subject in any language. It is a subject that will stand further investigation and we may be sure that study will more and more show Christ to be the light of the world. The book is a good antidote for modern doubt and criticism.

"Living Religions of the East," by Dr. Cave is an interesting, attractive study of those religions of the East which sway multitudes of lives and are moulding the civilization of the East. These religions are touching the West with their influence and with them Christianity must battle for the mastery of the world. It is important that every minister should know something of the doctrines and spiritual power of these religions and there is no better handbook on the subject than this one. The author is familiar with these religions having lived for some years in intimate association with them so that he speaks with authority. Hinduism, Zoroastrianism, Buddhism, The Religions of China and Japan, Islam are the subjects of the five chapters that make up the volume. These religions are spiritual forces which the Christian missionary must meet on the mission field. A study of a book like this enables us to enter into deeper sympathy with our missionaries on the foreign field and permits us to see something of the powerful forces which oppose the spread of Christianity.

Both these books have good indexes which add much to their value for reference.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE BELIEF IN GOD AND IMMORTALITY. *By James H. Leuba.* The Open Court Publishing Co., Chicago. Pp. 329. $2.50.

This book first appeared in 1916 and created much discussion, now it is reissued in another edition and is still a center of interest. Mr. Bryan is right in advising every Christian preacher to procure a copy of this book (In His Image, p. 117). This is good advice for two reasons: first, that all preachers may know what is being taught in some of the leading educational institutions of our country for the author of this book, Professor Leuba, is the professor of psychology in Bryn Mawr, one of our leading colleges for women; second, that

every preacher may know the line of argument used in this attempt to overthrow the historic Christian faith in personal immortality. No one is really equipped to defend his faith until he knows at first hand the teachings of those who oppose.

The thesis of this book is the denial of personal immortality which has already been preceded by the denial of faith in a personal God in a former book, "A Psychological Study of Religion." It is only natural that a denial of personal immortality should follow a denial of a personal God. As I read this book I could not feel that Professor Leuba had started his investigations with a belief in personal immortality and had been forced from this position by the strength of discovered facts, but rather that he had conducted his investigations with the predetermined purpose of undermining this belief. This may be unjust, but it is the impression the book made on me. It would be interesting to know just what had entered into Professor Leuba's early life and training that should give him such an apparent hostility to these teachings of the Christian faith. Perhaps some crude view of God and of immortality has been held up to him as Christian truth for there seems to be some such view underlying the book. I wonder if Professor Leuba has really taken the trouble to investigate with open mind just what the enlightened Christian Church teaches as to a personal God and immortality.

However, this book is not to be railed at and cast aside with contempt, but deserves a thoughtful and considerable reading and its arguments should be carefully weighed. The position of the book is far from impregnable and its careful reading should rather increase faith in personal immortality than to destroy it. A book that opposes our cherished beliefs should bring us to renewed investigations of the foundations of our faith. We are seeking truth and to hold to a belief when that belief has been disproved is no virtue. The book that sends us back to our foundations is a blessing, and so this book may be.

The pages given to statistics are very interesting. Professor Leuba sent out a questionnaire concerning belief in a personal God and in personal immortality to a large number of college students and to all the principle scientific men of the country. The result of this inquiry are not at all surprising and really more hopeful than one would expect. A materialistic age dominated by a materialistic philosophy would most certainly result in much unbelief in spiritual things. These statistics show that there is an increasing tendency among college students to deny the existence of a personal God and belief in personal immortality. This may be accounted for by the influence of the scientific teaching in many of our colleges. I am sure this is not true in our Christian colleges where science is taught in its relation

to the whole truth of life and of the universe. These statistics demonstrate the value and need of Christian education. About fifty per cent of the scientific men reject these beliefs. The encouraging side is that these statistics tend to show that about fifty per cent of our leading scientists do not feel that modern science is inconsistent with their belief in these fundamentals of the Christian faith. These men should speak out and give us a Christian interpretation of modern science, if such is possible.

To the readers of this book who may desire to read some recent book on the Christian side of this controversy the following books are recommended: *In His Image*, by W. J. Bryan. This is from the conservative standpoint. *What and Where is God*, by R. L. Swain. This book is written from a liberal point of view and consequently lacks much from our point of view, but it has been the most popular religious book in recent years and its wide circulation proclaims that the heart of the multitude is still or finding satisfaction in belief in a personal God and in personal immortality. *Can We Believe in Immortality*, by James H. Snowden, *The Assurance of Immortality*, by Professor Fosdick are two attractive and strong books for the Christian belief. These four books read in connection with Professor Leuba's will enable the reader to see the subject of immortality from all points of view; and if he be a preacher, will suggest and furnish much material for sermons. However, the very best book to read as an antidote to Professor Leuba's is the New Testament.

JOHN C. SILER.

Shenandoah Junction, W. Va.

PURPOSE IN PRAYER. *By Rev. E. M. Bounds.* Fleming H. Revell Co., New York. 160 pages.

PURPOSE IN PRAYER is another book along the same lines of others written by Rev. E. M. Bounds. The book opens with a short sketch of his life, in which we find that he started as a lawyer, later felt called to the gospel ministry, and his first pastorate was at Monticello, Mo. He served throughout the late Civil War with honor and distinction. We are told that he arose for many years of his life, at 4:00 o'clock in the morning, and spent these early hours in prayer and study of the Bible. There are thirteen chapters in the book, and some of the contents are as follows: "God shapes the world by prayer;" "The possibilities and necessities of prayer;" "Incidents of mighty prayer;" "No substitute for prayer;" "'Prayer the effective remedy for great evils in Church, State, and Politics;" "Too many activities choke prayer to death."

The following are a few quotations from the first chapter of the book: "God shapes the world by prayer;" "That man is most immortal who has done the most and the best praying;" "The secret of success in Christ' Kingdom is the ability to pray;" "Most important lesson we can learn is how to pray."

The book is written as an appeal to the Church and to individual Christians to give themselves in prayer; the author believes that everything depends on prayer. He teaches that God does his mightiest work in the path of persevering prayer. As you read this book you feel the pull of a mighty undercurrent in the life of the author. You feel that the man who wrote these words lived them out in his own life. As you finish a chapter you feel as if the best thing you could do, and the most important thing would be to get on your knees and follow the example of this man of God. He calls special attention to the things that choke the prayer life and crowd it out. Furthermore, he shows that unless the Christian puts prayer first in his life, that this will inevitably happen. This volume is found, spiritual, and gripping, and it will lead anyone who reads it to an examination of their status with God from the standpoint of their prayer life. The book is recommended to all who wish to read a gripping discussion of the subject of persistent prayer.

J. E. PURCELL.

Wilmington, N. C.

THE FUTURE OF THE CHURCHES. *By Roger W. Babson.* Fleming H. Revell Co., New York. 110 pages. $1.00.

Mr. Babson has somewhere declared that he was first converted by the preaching of an evangelist, but, having lapsed from his religious faith, was converted again by the study of statistics. This confession perhaps affords a clue to the strength and the weakness of the distinguished statistician's discussions of Christianity. Statistics may be very informing concerning the outward phenomena of human life, but in assessing the motives and religious experiences that produce some of these phenomena statistics prove far less illuminating.

Mr. Babson has borne earnest and convincing testimony to the fundamental relation of Christianity to prosperity and human happiness. He is sincerely appreciative of the ethical teachings of Jesus and courageously pleads for a far more consistent and thorough-going application of them than is to be found among most professing Christians. This position, familiar to readers of his previous utterances, is to be found also in "The Future of the Churches." "The only thing,"

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we read, "that can possibly keep democracy afloat is the revival of religion."

But when the author essays to tell the Churches how they may realize this "revival of religion" he is far from convincing. The economic bias is predominant. We must get people to be good by convincing them that it pays. "Jesus never preached altruism" (!). It is assumed that Heaven and Hell have lost their hold upon the minds of men. Therefore righteousness is to be secured by the preaching of present world sanctions. "As Churches once grew strong by preaching that 'the wages of sin is death,' so they can again wax strong by holding before the people the dangers of a wrecked republic ruled by atheism and indifference."

As to how discerningly the author has studied the Gospels the reader may form his own estimate from the following astonishing statements:

"Jesus seemed to have little interest in popular religious customs. He strongly condemned *public* prayers, *public* almsgiving, and fasts . . . . He even freely criticized the Scriptures, rejecting what seemed to Him bad. Jesus declined to be known as a Messiah, or the King of Israel, and many believe that He would most seriously object to being called by us the Christ . . . . Jesus was not interested in theology" . . . .

HENRY WADE DUBOSE.

Danville, Va.

A FAITH THAT ENQUIRES. THE GIFFORD LECTURES. *By Sir Henry Jones, Professor of Philosophy in the University of Glasgow.* The McMillan Co., New York. Large, 8 vol. Pp. 279. $2.00.

After reading such a work as this one scarcely wonders that Scotchmen can preach. For thirty years Sir Henry Jones has been teaching prospective preachers and others in the University of Glasgow, and now he has written the heart of his message to thinking men.

This philosopher, taking issue with Wm. James and his school, believes in the reason and in its power to ascertain the truth about God. Following the methods of his science, and "admitting nothing which does not stand the tests of an enquiring intelligence," he arrives at "a satisfying view of the world as friendly and helpful, and of God as the inspiring, empowering, guidance Presence."

"Now we can rejoice in a morality that is positive and triumphant; in a religion that breaks into this joyous morality; and above all that God is with us, and that, therefore, nothing can be finally against us."

"It is the morally great man who takes upon himself the burdens of

the world. The perfect man, we are told, lived and died not only for his neighbors or his nation or his age, but for the lasting good of all mankind. On the other hand, a man is imperfect, undeveloped, small, in the degree in which he shuts himself inside himself and treats his personality as exclusive."

Perhaps no one of us would assent to every position taken by this devout and brilliant philosopher, but if we studied at least one such book a year, with an open mind and a willing heart, we should preach with greater assurance and power.

We should profit much from the style of this philosophy. Instead of writing what we Americans would call a popular book, he assumes that we are willing to think and that he need not entertain us with touching illustrations. But within these limits he has written a fascinating work, one of the few recent books which the present reviewer expects to start at once to read again.

The heart of the whole discussion is this, "Let man seek God by the way of pure reason and he will find Him." But fortunately we Christians have a better way.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE PSYCHIC HEALTH OF JESUS. *By Walter E. Bundy, Ph. D., Professor of English Bible in De Pauw University.* The McMillan Co., New York. Large, 8 Vol. 229 pp. $3.00.

Satan seems to capture in turn each of the new inventions and discoveries. He has been making diligent use of the New Psychology, especially in Germany and to an extent in France, where so-called scholars have been trying of late to show that Jesus was beside Himself, a victim of insanity, epilepsy or ecstacy.

The present work is a painstaking reply. It is the first of the sort in English, and it should be the last. It is evidently a doctor's thesis, showing the results of many excursions into the New Psychology, from the standpoint of N. T. Criticism which attaches small importance to the Fourth Gospel and chooses an elective course through the Synoptics.

Dr. Bundy shows that this new attack on the psychic healthfulness of Jesus is the logical result of the studies of Strauss, who attacked the idea of Pre-existence and the Second Coming, and Renan, "the first to attempt to come psychologically close to Jesus."

This new school in its many forms rejects the Supernatural. "For the pathographers of Jesus the question of His psychic health was decided by their world-view before they entered upon their work."

This school is wedded to what Professor James calls "medical materialism."

Such an outcome is to be expected from the extreme liberal German theology. W. B. Smith tells them that their Jesus never existed as a man of history; Schweitzer, that their modern Jesus never lived; H. Werner says that the Jesus of liberal theology is really insane.

The author's conclusion is reassuring. "The pathographers of Jesus have toyed wantonly and wilfully with the one Figure in history to which are attached the sincerest sentiments and the dearest affections of the occidental religious world; and without sufficient reason or justification." "Every attempt to picture Jesus in a modern way .... seems to lack something vital and organic. He lives at His best in the New Testament." (Page 269.)

Even to reach such a conclusion one ought not to wade through so much mud. Any man who wishes this book may have it free, postage prepaid, but let him write before our spring housecleaning.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

JESUS THE MASTER TEACHER. *By Herman H. Horne, Ph. D. (Harvard), Professor of Education, New York University.* Associated Press, New York. Pp. 212. $2.25.

This book is a study of "how Jesus taught," and it has little to do with what He taught. Even in discussing the teaching habits of Jesus, Dr. Horne aims to be suggestive and provocative, rather than communicative and instructive.

As a consequence these twenty-six chapters will scarcely attract those who value content rather than form; and they will scarcely hold the attention of those who wish to do their thinking by proxy. The author has a serious purpose, as lofty as it is rare, and he has chosen to appeal to the few who wish to study rather than to the many who wish to be entertained. As one wise woman said, after reading a chapter or two, "This is probably a strong book, but it is not for me."

The present reviewer must confess that he read the book without much gain, but that if he could devote a week of study to each of these chapters, following out the author's many wise suggestions, he would expect to understand more clearly why the multitudes were amazed at the way in which the Master taught.

The practical conclusion is that this book will prove a most helpful guide to the man who wishes to engage in a careful study of the teaching habits of Jesus. In this field Dr. Horne is almost a pioneer, and on the whole he is a cautious guide; certainly he is a Christian.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE REVELATION OF JOHN. *By A. S. Peake, M. A., D. D., Professor of Bibical Exegesis in the University of Manchester.* Doran Co., New York. Pp. 390. $2.50.

This is an able book, written by one who is acknowledged to be one of the most learned of modern Bibical Scholars. Professor Peake seems to have first hand acquaintance with all the important works on Revelation by English, French, German and Dutch writers of more recent times as well as with the countless views held by ancient and medieval scholars. Indeed, the reader at times feels that Dr. Peake spends too much time in discussiong different views of a passage. But this display of conflicting opinions should have one wholesome effect: one should not be dogmatic in his interpretation of Revelation.

Pages 1-205 are given to Introduction, where are discussed among other pertinent questions the following: Contents, Unity, Authorship, Date, Historical Background, Return of Nero, Principles of Interpretation, and Teaching of the Book. Pages 209-390 are concerned with the commentary proper, which consists of a general discussion of the successive sections of the book and not detailed comments on each verse.

In the last few years four notable scholars have issued commentaries on the book of Revelation: R. H. Charles, in the International Critical Commentary; F. C. Porter, in the Messages of the Bible; I. T. Beckwith; and the present volume by A. S. Peake. While disagreeing in details, these four are practically agreed in their general interpretation of the book. Indeed, Dr. Peake maintains we have now reached the point where we can give "the assured results" of the modern criticism of the closing book of our N. T. We give a brief summary of these so-called "assured results."

Revelation was written, not by the apostle John, but by some unknown John, about 93-95 A. D., for the purpose of strengthening the Christians who were facing the Domitian persecution of 95 A. D. The author made use of considerable pre-existing material; such as writings dating from the time of Nero and other emperors before Domitian, Jewish and Christian documents of various sorts, and even pagan mythology. The "futurist" interpretation, which makes the book relate to events at the close of the present age just before and at the Second Coming; and the "continuous-historical," which sees in the book a panorama of Church history, are both rejected; and what is called the "practerist" (past) view is accepted, which maintains that the book deals specifically with a definite historical situation in 93-95 A. D. The author confidently expected Christ to return at the close of the first century, when the martyrs would be raised from the dead and reign with Him a thousand literal years in Jerusalem. Then in 1000

A. D. would occur the general resurrection, the final judgment, and the end of the world. The visions of the book—seals, trumpets, and bowls—are not sign chromous but successive; each one in turn carries us nearer the Second Coming. The author looked for the return of Nero from the dead in 95-100 A. D., and this returned Nero is the Anti-Christ, whom Christ would destroy. The letters to the Seven Churches do not indicate seven successive periods of Church history. Their order is simply determined by the route which a messenger from Ephesus would follow in visiting each in turn. The "angels" of the Churches are, Dr. Peake thinks, "the celestial counterparts of the earthly organisms." The beast "from the sea" of chapter 13 is taken to be the Roman Empire, while the number "666" is regarded as referring to Nero Caesar. The beast "from the land" is the Province of Asia. The scarlet woman is the city of Rome, and the beast with seven heads is the imperial power.

The permanent value of the book of Revelation is not to be found in its predictions, many of which have failed of fulfilment; but is to be found in the author's "conviction that the evils from which our world sufferers are doomed to pass away and that here on earth the Kingdom of God is to be established."

The present reviewer is frank to say that he does not believe that these commentaries by Charles, Porter, Beckwith and Peake have an appreciable value for the preacher. One would never be inspired to preach sermons on Revelation after reading these volumes. Fortunately, there are some splendid helps full of sermonic suggestions. We have found the following to be among the best: Apocalypse of St. John, by H. B. Swete; Book of Revelation, by J. T. Dean; Visions and Revelations, by J. T. Dean; Book of Revelation, by C. C. Whiting; Book of Revelation, by C. A. Scott.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE CHURCHES OF THE NEW TESTAMENT. *By George W. McDaniel, D. D., LL. D.* Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Pp. 304. $1.75.

Dr. McDaniel is pastor of the First Baptist Church, of Richmond, Va., and is acknowledged as standing in the front rank of preachers in the Southern Baptist Convention. His book has been wisely chosen as one of the five books required of those who take the Convention Postgraduate Course. Dr. McDaniel says he has had this book in mind for over twenty years. The book abounds in telling illustrations gathered in a varied pastoral experience. The book is interesting,

vital and practical. With telling power the author enforces the practical lessons taught by the history of the N. T. Churches. Indeed this feature constitutes the chief value of the book.

Dr. McDaniel is a strict Baptist. Members of other so-called Churches may be Christians, he admits; but they are not members of a "Church," for only that society which has a congregational system of government and practices immersion has a right to the name "Church," according to the N. T. teaching. In spite of these narrow views the author has produced a book which Presbyterian preachers can read with great profit and inspiration. He shows us how the abundant material lying in the N. T. may be used in edifying and vital sermons. After reading this book one can understand why Dr. McDaniel has had such a fruitful ministry. The titles of the twelve chapters give some idea of the rich contents. They are: Meaning of the Word "Church"; Jerusalem the Mother Church! Antioch the Missionary Church; Galatia the Unstable Church; Ephesus the Effective Church; Colossa the Heretical Church; Philippi the Joyful Church; Thessalonica the Expectant Church; Corinth the Worldly Church; Rome the Renowned Church; Certain Other Churches; Table Showing Christian Meaning of Ecclesia.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE GOSPEL OF LUKE. AN EXPOSITION. *By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J.* Philadelphia: The Westminister Press. 1921. Pp. 229. $1.00.

This little book is marked by accurate scholarship, spiritual fervor, and practical value. It is an ideal text-book for a class studying the Gospel of Luke. So far as we know, there is no more helpful study of Luke for the average person who desires a brief and luminous exposition. The book opens with a short Introduction to Luke, in which the author discusses the questions of Authorship, Date, Occasion, Purpose, and Theme. Then follows a chapter giving a good out-line of Luke. The rest of the book is taken up with brief comments which most admirably bring out the leading ideas and practical lessons of the successive scenes of the gospel story.

EUGENE C. CALDWELL

Union Theological Seminary.

THE HOME GOD MEANT. *By Rev. George N. Luccock, D. D., Pastor College Church, Wooster, Ohio.* Philadelphia: Westminister Press. Pp. 205. $1.25.

The author's aim is to picture the kind of home that was in the mind of God when he made man in His own image, male and female. It ranges widely through matters of home interest from the day when young man and maiden forsake fathers and mothers to cleave to each other, for better or for worse, to that other wedding day when these twain in turn give son or daughter to forsake them and cleave to other flesh and blood.

There are fifteen chapters in the book, with the following titles: These Twain, Teamwork, A Long Look Ahead, Unto them a Child is Born, How Many Children, Chastened by Children, Home Happiness, Family Faith, Wise with Salvation, Nurture and Admonition, Fitting for Fortune, Finding Fellowship, Teaching Trustworthiness, Home Heights, and What Home is For.

If the principles of this book were put into general practice, there would be few homes broken by Divorce and the number of prodigal sons and daughters would be greatly reduced. It is a good book for the family library, worthy of a place beside Dr. H. Clay Turnbull's Hints on Child Training, which is high praise.

R. F. CAMPBELL.

Asheville, N. C.

THERE ARE SERMONS IN BOOKS. *By Rev. Wm. L. Stidger.* George H. Doran Co., New York. Pp. 232. $1.50.

The author, who is pastor of a large Methodist Church in Detroit, tells us that for more than a year he has been preaching every Sunday evening what he calls "book sermons." He takes as the basis of his discourse some book or poem as illustrating truths and lessons from the Bible. He says that he has found that this method of homiletics works. "It works in several ways. The first way it works is in its lure. It brings the folks. The second way in which it works is that it gives a chance to preach the old Gospel in a new way."

He tells us that on a certain cold, winter night, he preached according to previous advertisement on the popular novel, "If Winter Comes." Before time to start the service the 2,200 sets in the Church auditorium were filled. Then 600 chairs were brought in, and after these were taken every available foot of standing room was filled, until finally many who could not get in had to be turned away.

There are eleven sermons in this book and five hundred suggestions for sermons. Three poems by Edwin Markham, six recent works of

fiction, and two "non-fiction" books—"Modern Tendencies in Sculpture," by Lorado Taft, and "The Glass of Fashion," by a Gentleman with a Duster—have been chosen as examples of the author's method.

It is hard to see why these sermons drew crowds of people to bear them. Both the books and the Scripture are so diluted as to suggest homeopathy. Perhaps the preacher has unusual personal magnetism. The average preacher may get valuable suggestions in the matter of illustrating Scripture from contemporary literature, but on the whole Mr. Stidger's homiletics are not be commended.

R. F. CAMPBELL.

Asheville, N. C.

OUR REASONABLE FAITH. *By Park Hays Miller.* Philadelphia: Presbyterian Board of Publication. Pp. 222. $1.25.

The author tells us that this book is an effort to tell in simple language some of the thoughts concerning the Christian faith and the Christian life which have helped him in the secret battles of his own mind, and which have helped others with whom he has dealt.

It deals with four subjects: The Bible, as God's revelation to man; the fundamental truths revealed in the word of God for man's salvation; the Decalogue as the rule of conduct; and the Church as the pillar and ground of the truth. Thus we have The Christian's Book, The Christian's Faith, The Christian's Life Principles, and The Christian's Institution. It would be hard to find another simple volume dealing in so satisfactory a way with these great subjects. It is thoroughly sound, clear in thought, simple in style, and briefly comprehensive.

The treatment of the Decalogue is specially fine. The chapters on the Commandments as the Christian's Life Principles have the following fresh and suggestive titles: "The Law of Serving God Only," "Of Serving God Spiritually," "Of Reverence for Holy Things," "Of Taking Time for the Soul," "Of Respect for Authority," "Of Respect for Life," "Of Respect for the Home," "Of Respect for Property," "Of Respect for Truth," "Of Control of Desires." Following these is a chapter on The Law and Grace.

R. F. CAMPBELL.

Asheville, N. C.

THE TRUSTEESHIP OF LIFE. *By William George Jordan.* Fleming H. Revell Co., New York. Price, $1.25. Pp. 192.

A book that helps us to a clearer conception of the true values of existence and the eternal relationships of life is always a welcome addition to a library. Such a book is the one which lies before me.

In striking contrast to the blatant boast of one of our contemporary poets, "I am the master of my fate," Mr. Jordan shows that life with all of its possibilities and its most precious treasurers is given to us as a trust; that we have only a life-interest in it, which some day we must surrender. Health, wealth, citizenship, friendship, love—all these man holds but as trustee for his higher self, the world around him, and God. With the skill of a master-builder, upon this conception of what life is and how it is to be used as a corner-stone, the author erects a beautiful building wherein we see revealed the things that count for most in life—the finer things of life which man has been given as a trusteeship.

W. K. KEYS.

Roxbury, Va.

THE WISDOM AND WIT OF REV. T. DEWITT TALMAGE, D. D. *By May Talmage.* George H. Doran Co., New York City. Pp. 260. $1.50.

The eloquence of Dr. Talmage is recognized by all. This volume is a collection of extracts from all of his sermons and writings. None of the quotations exceed much over a page in length, and all are indexed according to subject matter. A wide field is covered, touching many subjects and catalogued under sixty headings.

BOOK EDITOR.

PREACHING IN LONDON. *By Joseph Fort Newton, Litt. D., D. D.* George H. Doran Company, New York. Pp. 140. $1.50.

This volume is largely a diary of Dr. Newton's personal experiences and observations as minister in The City Temple, London, during the period of the war. As an American he endeavors to interpret the Englishman's point of view as he saw it. The style is attractive and furnishes easy reading.

BOOK EDITOR.

MASTERED MEN. *By F. A. Robinson, B. A.* George H. Doran Co., New York. Pp. 256. $2.00.

This volume contains the material of *Trial-Tales of Western Canada* with additional sketches. These sixteen short stories, gathered from the home mission work in the Great Northwest, present in dramatic style the power of the gospel to save souls from sin, whether drunkards or wayward girls or derelicts of civilization. The sacrificial service of the missionary is glorified. There are no outstanding features of special merit, but I am glad that I read the book.

BOOK EDITOR.

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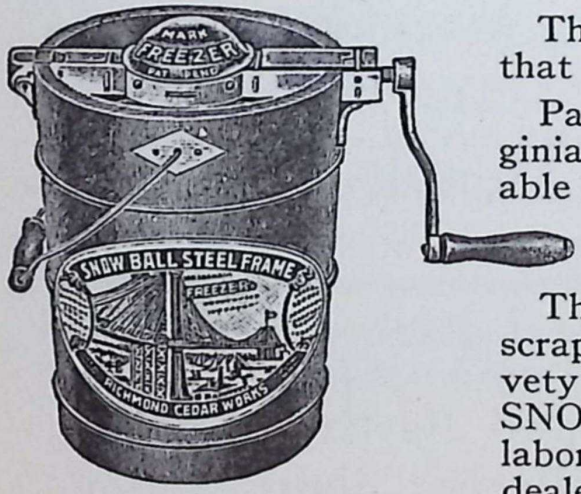

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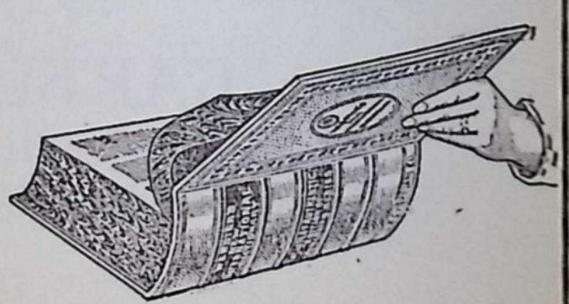

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Preferred Life Work

Ministry	94
Business	81
Medicine	75
Law	33
Engineering	29
Teaching	12
Farming	10
Chemistry	6
Journalism	5
Y. M. C. A.	3
Architecture	3
Art	1
Meteorologist	1
Undecided	197
Total	550

Church Membership

Presbyterian	456
Methodists	44
Baptist	15
A. R. P.	9
Episcopal	6
Lutheran	4
Friend	2
Christian	2
Moravian	1
Disciple	1
Non-Church Members	10
Total	550

Representation by States

North Carolina	282
South Carolina	70
Georgia	47
Tennessee	28
Alabama	26
Florida	24
Mississippi	19
Virginia	15
Arkansas	6
West Virginia	6
Kentucky	5
Louisiana	4
Texas	2
Five other States	5
Foreign	11
Total	550

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...THE...

UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

JANUARY, 1923

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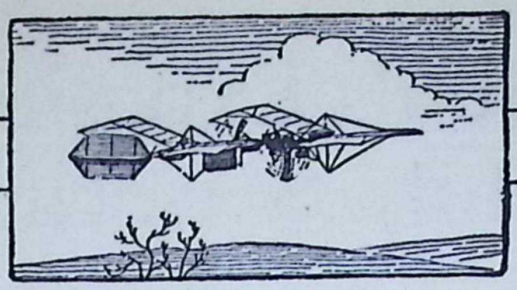

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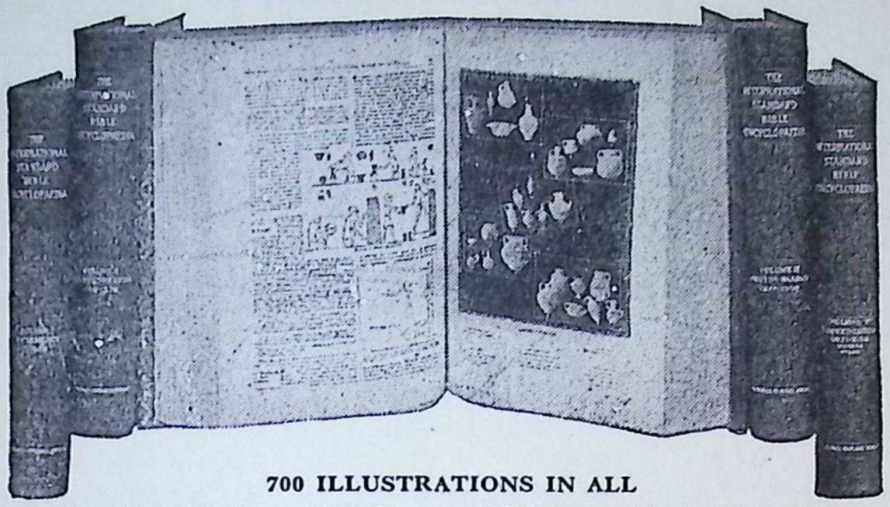

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By Rev. John M. Wells, D. D.,
President Columbia Theological Seminary, Columbia, S. C.

I rather shrink from using this term. It is popularly supposed to have arisen in the Roman Catholic Church and to have been given its official form by Pope Pius X., in the Encyclical "Pascendi" in 1907. But it goes back of that. Rousseau used the term in 1769. Littré in his dictionary a little later gives as the definition of the term: "Modernist, one who esteems modern times above antiquity." And Perin, a professor at Louvain in the latter part of the last century, speaks of the humanitarian tendencies of contemporary society as "Modernism." The Century Dictionary in 1897 defines the term, but speaks of it as rare, giving as the example a quotation from the *Saturday Review*: "The intense modernism of Mr. Froude's mind." And since the Pope crystallized its theological meaning, it is regularly used. Griffith Thomas called that article of his in the *Princeton Review* that has attracted so much attention "Modernism in China."

But what does the term now mean?

It has had many definitions. It has been called "an exaggerated love of what is modern, an infatuation for modern ideas." Again it has been defined as "the abuse of what is modern." Price calls it, "the neo-pagan philosophy of 'modernism,' so called, based on the evolution scheme of the origin of things." Another says, "The tap root of modernism is Rationalism, or the principle that everything is to be understood in the light of human reason."

In the Encyclical of Pius X. that I have mentioned before, he says, "It must first of all be noted that the Modernist sustains and includes within himself a manifold personality; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These rôles must be clearly distinguished one from another by all who would accurately understand their system and thoroughly grasp the principles and the outcome of their doctrines." I am not going to undertake to give you a single definition of Modernism. The Modernist has a manifold personality. Modernism has many phases. Let us briefly consider these.

1st. Modernism, is, as to God, Pantheism.

It is claimed that there lies at the root of Modernism a certain philosophical system. This they deny. It is very doubtful whether their denial will stand. There are those who would trace the philosophical ground work back to Kant. Ultimately, yes. A larger number would trace it back to Schleiermacher. He has been called in Germany, "the legislator of theology." But the more immediate source of Modernism, as of much of the thinking that has cursed Germany in these latter years, is Ritschl. From his monistic idealism came the philosophical ground work on which Modernism rests. Their doctrine of immanence, not in its historic, but modern meaning, is thoroughly pantheistic. It holds that every phenomenon of conscience proceeds from man as man. This means the identity of man with God and this means Pantheism. The whole drift of Modernism is toward Pantheism. *Princeton Review*, January, 1922, page 99.

2nd. Modernism is as to the Bible, Higher Criticism, and that of the most destructive sort. It is scarcely necessary for me to try to state what that destructive criticism is. It has to do first, with the religion of the O. T. Modernists says that it is a natural product of the development of the human spirit. Conservatives say that it is a special, super-natural revelation to Israel. It has to do, second, with the literature or books that contain that revelation. Are they trustworthy? How are we to regard the Bible? Is it an inspired and authorita-

tive record of God's historical revelation to mankind? Modernism says no.

Higher Criticism denies the Mosaic authorship of the Pentateuch. It finds a series of duplicate narratives there. It claims to find palpable differences in style, language and content. This sometimes, they say, amounts to flagrant contradiction. These differ in their religious as well as their historic and literary content. These narratives were the work of different authors. In their erudition they know that four documents at least went into the Pentateuch. The Elohistic or Priestly Code, the Second Elohist, the Jahvistic, the Deuteronomist. They know the time of these fragments. The Elohist was of the time of Amos; the Jahvist was of the time of Hosea; the Deuteronomist was of the time of Jeremiah and Josiah. The Priestly Code was of the later time of Ezekiel. They are sure of all this. Sure that Moses wrote none of the books, which bear his name. Sure that the book found by Josiah was a modern fraud. They empty the O. T. of the supernatural. They make of much of it a lot of myths, fables and legends. As their notable book, "The Programme of Modernism" puts it, "Above all, we have seen the necessity of abandoning the illusion that we possess in the Bible an orderly and complete history of the religion of Israel. The historical books of the O. T. are compilations of documents belonging to different periods, each of which reflects back to the time of Moses, or thereabouts the customs and institutions prevailing in its own day." * * *

"In the second place, the results of criticism have forced us to abandon the old idea of biblical inspiration." * * * "As the words are not directly from God, so neither are the ideas, since they often clash with one another." * * * "Finally, criticism forces us to alter our notion, not only of inspiration, but of revelation. Revelation is not an external thing but an internal." Their doctrine of sense—to which they give the name of faith—is their idea of revelation. Religious consciousness equals revelation. God reveals himself to all as He did to Moses (if there was a Moses), or David (if there was a

David), or to Isaiah (if there was an Isaiah). This destructive criticism does not stop with the O. T. It holds and teaches that "in the New as in the Old Testament, there are strictly speaking, no historical books, but only sacred narratives, shaped in great part by the faith in whose service they are written. The original sources are amplified by the successive writers and receive a new form and a new content." Hence, they tear the Gospels to pieces. Give us Mark and the Logia as the sources from which the others grew. Would get rid of John. Would deny that Luke wrote his Gospel or the Acts. Would reduce Paul's epistles to a few. Would make a broad distinction between the Christ of History and the Christ of Faith. In short, they would take from us the N. T. as our source of light and life. Modernism destroys our Bible.

3rd. Modernism is as to Christ, Unitarianism.

What do Modernists teach as to Jesus Christ? They say Jesus is God. Yes, but what do they mean by God? God with them is "not a person separate from the world, but merely the unity that pervades the world." So the life of God, which is in all men, was especially rich in Jesus. That this is true may be seen from their further views, or more definite views touching Him. These men nearly all deny the miraculous conception or the virgin-birth of our Lord. They prejudge the case by declaring that the miraculous is impossible. They reject the record in Matthew and Luke. But the record is clear; and the view of the Creed and the Church is the only satisfactory, scientific and adequate doctrine. They nearly all deny Christ's vicarious atonement for sin. As Dr. Caspar Hodge well said in his recent inaugural address, "And there being no conception of the guilt of sin, all idea of expiation vanishes, and the Cross and Calvary become only an illustration of the principle of all religious life."

The Christian idea of the Cross of Christ they ridicule as being a "subtle theory of the atonement." The Cross of Christ is to the Modernist merely an inspiring example of self-sacrifice. As Machen recently well said, "It is no wonder that

men adopt this patronizing attitude toward the Cross; for the liberal conception of the Cross follows naturally from the liberal conception of man and the liberal conception of Christ. If there be no such thing as sin, no such thing as the just condemnation of God's law, then, of course, we can get along perfectly well without a sacrifice for sin. And if Jesus be a man like the rest of men, then, of course, His death cannot possibly be a sacrifice for the sins of others. One mere man cannot possibly pay the penalty of another man's sin."

They, many of them, consistently deny the bodily resurrection of our Lord. That this is clearly taught by the Scriptures, matters little to them. We find them saying in their great apology, "It is certain, however, that faith-truth is not always historical-truth, but often only historical-fiction. And, therefore, since it is faith-truth, that governs the Gospels from beginning to end, we must not always expect to find historical-truth as well. It is found in different measures in different Gospels, most of all in Mark, and least of all in John." Their faith-truth needs no bodily resurrection of Christ. Therefore, they reject the historical-truth. "It matters little to faith," they say, "whether or not criticism can prove the virgin-birth of Christ, His more striking miracles, or even His resurrection. When they deny His virgin-birth, vicarious atonement, and bodily resurrection, they have surely taken away His deity. And in spite of their denials, clearly Pius X. was right when he wrote, they, "assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man."

Fourth. Modernism is as to Salvation, Socinianism.

I prefer using this latter term while not unmindful of the fact that common usage principally applies the term Arminianism to errors of Soteriology, Pelagianism to errors of Anthropology, and Socinianism to errors of Christology. But because their errors go further than the more moderate departures from truth of Arminianism, I prefer here to apply the term to Soteriology. Modernism as to Salvation harks back

to the sharp difference between naturalism and supernaturalism. It assails the truth as to man's ability and power of moral reformation, absolutely shutting out all need of a super-natural new birth from God. As Caspar Hodge well puts it, it is a "denial of the power of God to make bare His arm and intrude in the world for man's salvation. Modernism finds Salvation in man. Jesus is but an example of faith, not an object of faith. His Cross is but an inspiring example of self-sacrifice." Machen states it well when he says, "Men used to say with reference to Jesus, 'There was no other good enough to pay the price of sin.' They say so no longer. On the contrary, every man is now regarded as plenty good enough to pay the price of sin, if he will only go bravely over the top in a noble cause."

Modernism makes Salvation to be obtained by obedience. By our own obedience to the commands of Christ, and our own imitation of the example of Christ, do we secure Salvation. It has been well said, that the grace of God is rejected by Modernism. Oh, the hopelessness of it. Dr. Warfield finely said, "It is not enough to believe that God has intervened in this natural world of ours and wrought a super-natural redemption. * * * In vain the redemption, in vain its proclamation, unless there come a breath from Heaven to breathe upon these slain that they may live. The redemption of Christ is no more central to the Christian hope than the Creative operation of the Holy Spirit upon the heart: and the supernatural redemption itself would remain a mere name outside of us and beyond our reach were it not realized in the subjective life by an equally super-natural application."

Fifth. Modernism, is as to the Church, Latitudinarianism.

1. What is Latitudinarianism? "It is that view that regards specific creeds, methods of Church government, and forms of worship with comparative indifference." Cent. Dict. The term arose in the 17th Century. Bishop Burnett says. These men "allowed a great freedom both in philosophy and in divinity; from whence they were called 'men of latitude,'

and upon this men of narrow thoughts fastened upon them the name of latitudinarians."

2. What has been the true idea of the Church? The Church signifies all the disciples of Christ throughout the world. It is considered under two aspects: The Church visible, and the Church invisible. "The visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of the Lord, Jesus Christ, the house, and family of God," etc. "The invisible Church consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ, the Head, thereof," etc. Christ founded His Church on earth. He prescribed the form and order of His Church, enacting laws and ordinances to be observed in it, and claiming absolute authority over the souls and consciences of the members. Under the old dispensation, He prescribed everything connected with the Church with the most detailed minuteness. Under the present dispensation He furnished in the New Testament only an outline or general principles. From these general principles the Church is to be builded. But we have held and hold that the Scriptures, being given by the Inspiration of God, are His words to us, and an authoritative Rule of Faith and Practice. From the Scriptures we have what He would teach us as to His Church.

"The Church," says Thornwell, "is a super-natural institute, founded in the facts of redemption and is designed to realize the idea of grace." The Constitution of the Church is a divine revelation. There was no place for Latitudinarianism here.

3. But what now is the idea of the Church held by Modernism?

It places the source or standard of Knowledge, from which we build the Church within and not without. From Schleiermacher comes the norm of this idea. It was made in Germany. Religion, with him and them, is a form of feeling and is grounded on our Constitutional God-consciousness, which consists on the intellectual side of an institution of God, and on

the emotional side of a feeling of absolute dependence. "They begin with the supposition that the Church has its birth in a double need; first, the need of the individual believer to communicate his faith to others, especially if he has had some original and special experience, and, secondly, when the faith has become common to many, the need of the collectivity to form itself into a society and to guard, promote and propagate the common good. The Church then is the product of the collective conscience; that is to say of the Association of the individual consciences, which by virtue of the principle of vital permanence, depend all on one first believer, who is Christ." Their view of the Church is purely an individual and subjective matter. It lays no claim to universal validity. All that is permanent is the experience, the doctrine of the Church is subjective and changing. You can readily see how this lends itself to Broad Churchism. If Creed is entirely subjective, why stand tenaciously for any creed? If polity is entirely subjective, why object to Episcopacy, Congregationalism, or anything else. If orders are entirely subjective, why not reordain everybody by everybody else. If sacraments are entirely subjective in their origin, what difference does mode make? If worship is based on subjective feeling, not on objective revelation, let expediency control. Away with all denominations. What is truth? External uniformity today is expedient, therefore let us have external uniformity through Union. The Church is to war against social evils not witness for Christ, therefore let us have Union. As a recent reviewer well said, "Modernist leaders are zealously helping to push Union, and just as certainly as it succeeds, will they wedge their favorites past the irreducible minimum of doctrine into the saddle, and forthwith force inevitable disruption upon at least the Presbyterian Church."

Sixth. Modernism is as to Sociology—Bolshevism.

International Socialism is the great curse that menaces civil government today. It began with Karl Marx and has flowered in the Bolshevik revolution in Russia. It is merely an economic adaptation of the evolutionary view of history, taught by

his teacher the German philosopher Hegel. His views can be outlined in four doctrines, as given by Clow:

1. The materialistic interpretation of the determining forces of history. Here he teaches that all the great phenomena of human society arise because of material conditions. The political order has been based on a material basis and not on any fine-spun theories of man and his rights.

2. The economic doctrine of the theory of surplus value. This doctrine holds to the inevitable antagonism of the interests of capital and labor. Under Capitalism, men stood toward each other under one or other of the economic relationships of buyer and seller. The Capitalist not only buys labor as a mere commodity for a certain price, a wage, but he sells his product so as to yield him a profit to which he has no right. Capitalism is only legalized robbery.

3. The method for securing the worker his supposed rights was the class war. He summoned all the forces of labor to attack capital. Revolution, not mere evolution, was to be used.

4. The government that was to follow a successful class war should be the dictatorship of the proletariat. Socialism is the economic side of Modernism. Begotten by German false philosophy, nurtured by class hate, it has grown into Bolshevism. As John Reed has said, "Bolshevism is Socialism put into practice." When you enter on the system of thought that rejects God, that makes expediency the sole basis of morality, that has broken down confidence in the Divine Book, you will inevitably end in that Bolshevism that rejects home, marriage, morality, honor, honesty, truth—yea, everything that makes life worth living. What a hell is Russia today. What a hell will the world be when Modernism has its way.

Seventh. Modernism is as to Method—Evolutionism.

It has taken a theory from the realm of material science—a theory that stripped of its atheism and atheistic lies, may, mark you I say *may*, be a working hypothesis of God's way of creating a universe and have undertaken to apply it to everything in the world of thought. We have the evolution of mind, the evolution of religion, the evolution of ethics, the

evolution of the Bible, the evolution of doctrine, the evolution of everything. Christian doctrine is only a step in the evolution of religious ideas. "All is an unbroken evolution naturalistically conceived." As Dr. Caspar Hodge says, "All Christian doctrine is merged in the stream of evolution, the result being that all that is distinctive of super-natural Christianity, *i. e.*, the Christianity of the New Testament, is explained away."

I have no hesitation in saying that the thing called Modernism is the greatest danger that menaces the world today. It is a unit. Those who hold some phases of it, may deny that they hold others. The philosopher of German monism, and the cock-sure higher critic may vehemently deny that they are Unitarians or Bolshevists, but they start from the same postulates; they use the same methods; they travel the same road; and they will ultimately land us in the same earthly hell. They take from us our personal God; they destroy our Bible, they strip us of our Divine Christ; they would destroy the only sure way of Salvation, through faith in a crucified Saviour; they reject our God-given Church; they ruin our social fabric, builded on home, Church and State; and would put atheistic evolution in the place of God's hand.

May God Almighty deliver us from the curse of Modernism.

SOME POPULAR ILLUSIONS.

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The Protestant Reformation gave to the world two valuable and significant principles: the right of private judgment, and a fresh conception of human liberty. These principles lie at the very heart of many of our advantages and blessings today and deserve to be maintained and transmitted with all earnestness and sincerity. A difficulty that lies in the proper transmission of these principles is that they become clogged with the elements of an insistent and unregulated individualism which to a large degree injure their vigor and value. There are so many widely divergent and opposing interpretations of these principles in our modern life that we find many conceptions and notions accepted which may in reality be only illusions or faint shadows of the real thing. We need to return to the simple reality of these principles and to avoid their broad interpretation as we find them not only expressed, but also applied in our modern life. Sometimes we may well ask ourselves the question whether another reformation, such as the reformation of the sixteenth century, would not be a most welcome and beneficial experience. But in this day, when reformation often smacks of professionalism, such a real moral and spiritual transformation of the times seems far removed from actual experience. But many illusions in our common life are seen if we would only make a careful analysis of present attitudes and situations. We live in an era of positivism, in the sense that we are constantly asserting that one thing is right and another thing is wrong in advance of experiment, and our opinions are largely the opinions of selfishness or prejudice. Some of these illusions of the common life may be briefly mentioned:

1. *The Illusion of Rights.* The notion of rights, or the

notion of personal liberty that prevails, is not that idea which was developed and published by the Reformation. In the common mind a man's personal rights or liberty consists in doing whatever he pleases to do, irrespective of the status of his neighbor. In this notion there is a subtle and insistent individualism which makes the claim that what the individual wants to do, he can do, and to restrain him is to curtail his personal liberty. It is right for him to think as he pleases, to speak as he pleases, and to act as he pleases, no matter whether it hurts anyone else or not. This high and mighty individualism has its own code of ethics, and does not wish to have any interpretation set that is against the individual desire and indulgence. But the specific application of this attitude finds its expression in the fact that the forces of evil assume all sorts of privileges, and attempt all sorts of things under the guise of acting within their own rights. For example, the struggle for any sort of moral improvement, even of the most obviously needed sort, is met with the propaganda that such a change is of the "blue law" variety, and the outside world is frightened into veritable spasms of anxiety by the notice that like the Philistines, "The Blue Laws" be upon us. It is simply a well-organized plan on the part of the forces of evil to prevent and virtually to stop any sort of moral betterment. One can have no doubts as to the reality of the devil and his angels if he has much experience in these days with the problems of our modern life. John Bunyan in that brilliant allegory, "The Holy War," was far in advance of his time, for he really has portrayed the devil and his cohorts in our day most truthfully. Over this great army seeking to destroy the citadel of Mansoul, was the Devil, the King; the general of the army was General Incredulity; his superior captains were Lord Beelzebub, Lord Lucifer, Lord Legion, Lord Apollyon, Lord Python and Lord Cerberus. Under these were the captains: Captain Rage, Captain Fury, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No Ease, Captain Sepulchre and Captain Past-Hope. Look around today and see how these captains

and superior captains are holding sway over the minds and hearts of men. Everything today that suits the Diabolus crowd is right and of the essence of personal liberty; anything that incurs their displeasure is a violation of personal liberty. Hence is it any wonder, with this conception of right and liberty, that we have murders, thefts, gambling, bootlegging, erotic moving pictures and glaring stage plays? Any effort to curb these things or to purify them, brings out the well-paid and well-organized propaganda of the "Blue Law" protest. It matters not whether there is any historical basis for the "blue law" or not, the fact that the idea can be capitalized is the fact that confronts us. It is an effective method to make people think their rights are invaded, and to play upon their credulous imagination.

2. *The Illusion of Law Enforcement.* By this is meant that many people labor under the illusion that because we have a law, therefore we have a certain guarantee of benefit or protection. We sometimes imagine that we are a law-abiding people. Individually many of us are, but collectively we are not. The difficulty that confronts us is not the lack of law, but the lack of the enforcement of law. We are fast becoming the most notorious nation in the world for crime. This statement, made in one of our leading journals, is borne out by the fact that there is an increasing complaint heard on all sides of the prevalence and fact of crime. Our papers are placarded with great headlines advertising the criminal, and in many cases securing a morbid interest and sympathy for the worst offender. Long stories and details of the crime are set forth to capture the interest of the reading public. The psychology of the crime is discussed and every hidden detail brought to light. The modern picture play has done more to educate the youth in crime than probably any other one feature of our modern life. The plea that the public demands these so-called "thrills" and "problem" plays is the ready excuse. A recent editorial in one of our large city dailies raises the question whether the movie producer has created the vulgar appetite and then seeks to satisfy what he

has created, or whether the appetite has caused the vulgar play. It is like the old story of Mithridates, King of Pontus, who having taken poison constantly in his food so as to insure his safety, became so accustomed to it that he demanded poison daily.

*"For every arrest for murder in England and Wales in 1920, Chicago had eight and a half, New York six and three-quarters, and St. Louis too many to count." The failure to enforce the law is almost as flagrant as the distribution of crime. President Taft said in 1909: "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and the prevalence of crime and fraud which is here greatly in excess of that in European countries, is due in large measure to the failure of law and its administration to bring criminals to justice." We are bantered on all sides by a certain class of people with the statement that a man can be saved from conviction of crime if he has money or influence. This has come to be such a common statement as to make us pause. The fact that persons who have been notoriously guilty have been permitted to escape the punishment due them has had not a little to do with this popular criticism. The law's delay, the technicalities of law, enter into this situation. What would poor soliloquizing Hamlet, contemplating his own extinction "with a bare hodkin," say of "the law's delay" and the "proud man's contumely," if he were soliloquizing in this day? Is it not a fact that in many cases convictions cannot be secured? Does it not look as if by a combination of money or influence or both, the law can be successfully violated and no punishment meted out? Has it come to this pass, that because a man may think he can do anything he pleases and interpret his personal liberty any way he wishes, especially when gain is involved, the law can be violated with such impunity? What has the church to say and to do in a crisis such as this?

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*Literary Digest, July 22, 1922, page 34.

*"The wonder is not that so many guilty men escape, but that under our present system any guilty men are ever convicted. Where they may have money enough to employ the most able counsel and to take advantage of every delay and technicality available, they are practically never convicted." A serious question emerges here. If we are unable to get enforcement of law in respect to open violations of law, what can we expect if we get a Sunday law in the District of Columbia, where now we have none? Will it be honored largely in the breach rather than in the observance?

3. *The Illusion Regarding Pleasure and Amusements.* Here again we note the play of that unregulated individualism that in pleasure and amusements all is right that may be convenient or desirable to the individual. Thus the community and its standards and prospects are left out of the case entirely. In a word, each person is the judge of what is right in pleasure and amusement, and to oppose this expression of personal preference is nothing less than to destroy personal liberty. This of course is the well-known idea that many regard liberty as license. But the present concern lies in the fact that not only is this view held, but practiced and insisted upon, and the adherents of the view are ready to fight for it. To oppose what is suggestive or indecent or immoral is again denounced as "blue lawism" and hostile to the interests of a free country and a free people. What is the logical result? It is simply that unbridled license and lust stalk about us on every side. King Diabolus and his legions seem to be having the time of their lives. If you do not believe it, because you stay in your quiet home reading a book while the world reels on, then open your eyes and see. One reads the description of Roman life by Petronius, the arbiter of fashion, and wonders that human life could become so gross. These old Latin writers verify in a most unusual way the description of the state of society spoken of by the Apostle Paul in the first chapter of

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*Samuel Scoville, Jr., in Evolution of Our Criminal Procedure, Annals of the American Academy of Political and Social Science, March, 1910.

his Epistle to the Romans. *"The passion for wealth, luxury and extravagance; the adoption of foreign manners and customs, and the entrance of foreign superstitions" destroyed that early Roman simplicity which made the empire strong. To read the account of the dissolute living staggers us often, but when we reflect that in many respects we can duplicate today this situation we need to realize that our perils are real and immediate. These low ethical and moral standards, too prevalent in our social life, and broadcasted in our newspapers, are accepted to a large extent in many of our educational institutions, and the moral laxity of our youth has become a serious problem in a great many of our colleges and universities.

4. *The Illusion of the Function of the Church.* Another common illusion that is popular is the generally accepted notion of the function of the church and the minister. This very universal idea that the church is the field of labor of the minister, and that the church is especially for those who are in it, explains in some degree the lack of power in the church today. What concerns us particularly is that the church and the minister are not permitted to do what to a large extent they are designed to do, and here should be lodged a protest against certain very common and hurtful views. Christ on a number of occasions clearly taught that the church should operate as a force; that His disciples and followers should go out into the world with the inspiration and power they possessed and interpret His teachings in a practical and vital way, and minister effectively to the hungry, the thirsty, the stranger, the naked, the sick and the imprisoned. But this splendid program is marred by the selfish notion that prevails in the church that those who are in it must be constantly nursed and kept in a good humor, and if there is any time left then the minister can go and see about those who should have the very first consideration. Christ said in the parable of the Lost Sheep that the one per cent. of loss was of more vital interest

*Religion of Power, by H. E. Kirk, p. 119.

than the ninety and nine per cent. that were in comparative safetly. But no; the minister is denied to a great extent the joy of doing that which his Lord commands, he must first of all be attentive to the ninety and nine. Of course he should look after the flock and feed the flock as an overseer, but the notion prevails that the minister exists for the sake of the flock. Is it any wonder that the great mass of those outside of the church labor under the impression that the church does not care for them? How much opportunity do ministers have to put in time on the great unchurched multitude? They are required often to run around in a circle when their hearts and spirits long to get out of this limited area of selfish interests into the world of need and sin. I wish somehow I might protest against this policy of the church which is suicidal, which is to a large extent nullifying the power of the ministry. Instead of being a force to follow a leader, as the church should follow the minister, it is too much a field to draw on his strength. How many men are left free to go out into the byways and hedges? All that is left to them are the fragments of time and the slim margin of strength after they have given themselves to a lot of petty nothings. Then we complain of the vast body of untouched masses. How can we touch this problem unless they are left free to do this? Many a fine scholar has been stopped in his scholarship because he has no time to give to a thorough study of God's Word. If men complain today that the ministry has lost its place of leadership, and its average scholarship is low, how else could it be if the minister is to do everything and give time to those who themselves should be doing the work of Christ? If the pulpit has "lost its note of confidence," if it is apparently unable to combat the philosophical and scientific unbelief of the day, may it not be due in part at least to the fact that the minister has not had sufficient time for meditation and reflection and for constant study so as to fit himself to fight the battle of truth? It is a tragedy to think that because a man may be a good mixer and have "pep" that he can stand to fight the unbelief of the day. His appearance as a prota-

gonist is pathetic, and the young people of our high schools and colleges are rapidly losing confidence in the ability of the minister to defend the truth. So long as the church indulges in the "pep and good mixer" policy, so long will the pulpit be powerless to combat error and untruth. Christ said nothing about "pep," but He did speak emphatically of "salt." The pulpit has the right to be a power that helps to formulate public opinion, but it can take its rightful place in that high endeavor only when it inspires confidence by its exhibit of intelligence and spiritual testimony. It has been my privilege to work in city slums and to preach in the rescue missions of a large city, and to preach on the street corners of this city. For seven years I have taught a Bible Class of Y. M. C. A. workers who conducted religious services for a neglected part of our city life, the men in the fire engine houses and street car barns of this city; a work that God has signally blessed. Yet it has been made possible for me to have this small part in trying to reach out beyond the confines of my own work because my church was big enough in spirit to release me from petty trivialities for this sort of effort. For several years we have had the pleasure of doing a lot of charity investigation first hand and have had earnest volunteer workers from our church who have investigated for us. In this work many outside of the church have offered their aid and have contributed generously. There is no doubt in my mind that the church, already operating with a stated overhead expense, can do charity work on a more economical and just as efficient basis as any organization; but it cannot be done if the old selfish illusion prevails that a minister must run around and ring the door bell of a lot of apathetic saints. If these saints, and many of them are saints, would only get a vision of this poor lost world, then there would be such a reawakening and a rattling of the dry bones getting together that we would have a fresh answer to the prophet's query, "Can these dry bones live?"

What is the use of us Christian folk sitting down in our homes and bemoaning the state of society, the prevalence of

gambling, the race track evil, the boot-legging business, the sex plays, the sensual movie, the daring exposes on the stage, the modern dance, if the only conception we have of Christ's church is to minister to each other and let the rest of the world "go hang." It will "go hang" if we do not get out of this selfish and insistent individualism. It is a dangerous thing, I know, to be a prophet. The prophet is not popular and is not wanted in many places. The man who will stand among his own people, where he is known and where he fights, and call a spade a spade, will very soon find out that he will be knocked and criticized, and often, alas, by his own brethren. The people have never yet run away from the prophet, but the people have made things warm often for the prophet. Sometimes they say, "We will get him." They ran Elijah away; they handled Jeremiah roughly; they imprisoned John the Baptist; they stoned Stephen; they beat and stoned and imprisoned Paul, and they crucified Christ. "If they have kept my saying they will keep yours also." "The disciple is not above his Master." If it were possible for the ministers of Christ to give to the mind of the church a fresh understanding of her mission, and transform this huge bulk into an active force, there will be given to the work of the Kingdom a great impetus. These statements are largely in the nature of a plea, that the minister might be released from a lot of trivial details and familiar conventionalities to do that sort of work, with the church as a co-operating force, that will really make the Gospel of Christ a power in the community. No man who has associated very much with the laboring classes has failed to hear these men express a contempt for the church, that it is for itself and not for them. If the church would cease moving around in a circle and give the minister the chance that is his right, there is no telling what might be yet accomplished.

Another phase of the illusion of the church is that more amusement should be furnished by the church in its services. No one can deny that Protestantism has gone the full length here. But what is sadly lacking is teaching. Many young

people grow up in our Protestant churches and Sunday Schools and know too little about the Bible, and do not know the catechisms of their churches, nor what their church stands for or believes. The danger is that we do not give ourselves sufficiently to teaching. What made the Protestant Church a power in the sixteenth century was that it was a teaching church. But it is quite evident that the minister cannot do all the teaching. If the home is negligent in teaching, then all the more necessary that the church should be a teaching church. The insistence of the Roman Catholic communion on teaching, requiring each child to learn the catechism, is a very signal illustration of the fact that increase in power lies in teaching. But as a rule the requirement of Protestant churches that children learn some catechism or portions of the Scriptures is rather irregular and uncertain. Facing this fact, it is more and more desirable that instead of entertaining people with interesting topics, and using what little precious time we have when we get people to the house of God, we should teach with all our might and main. We need to create the impression that the house of God is a place of worship. That those who come, come to be taught and to worship God, and not to feel that the church is a sort of Sunday rendezvous where reverence is often very limited, and where the idea of solemn worship does not sufficiently prevail. Is it any wonder that the Protestant minister is being constantly caricatured in the movies as effeminate or as a "boob," if instead of thundering against the sins and rottenness of the age he beguiles his congregation with sermonettes on harmless and inane topics? The world refuses to believe that the minister is in dead earnest. Yet it is not to a very great degree his fault. The minister is often under hack, he is criticized if he does not get into the old conventional rut which is deadly to his independent thinking and action. His courage, his scholarship, his vision of reaching out to the outstretched hands of a bruised and bleeding world, his sense of a great message to this helpless world, are often dulled and stunned by the demands of conventional life and interpretation. How the souls of many

ministers almost bleed when they realize that they are too often prevented from doing as He did, who "came not to be ministered unto but to minister." If only the men of the church could be made to realize their responsibility to help him more! It is a tragic fact that such a large proportion of the men in the church are so inactive, and take no part. They want to be dined and fed and amused, and if you can give them something of the vaudeville type they will think you are a wonder. But come and study the Bible and pray on a week day or night? Not so as you would notice it.

What then does this mean? It means that if ministers are going to be prophets, they must stand in the places where they are and speak out against these sins, not in glittering generalities, but in specific terms. That they shall endeavor to make the church a force rather than a field; and to make men and women see that the house of God is a place of worship, where God is, and where men pray and plead for forgiveness.

If in a time like this a minister can be a real teacher, to give in the place of illusions, real convictions of righteousness and truth and justice and mercy and love, he will find a new and abiding joy in serving his Lord and Christ.

THE SPOKEN MESSAGES OF PAUL.

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I. To Those Acquainted With the Scriptures.

There is a tendency to model our public discourses after the epistles of the Apostles rather than after their public words. This has resulted in a style of speech less vivacious, less gripping and much less interesting than spoken addresses should be. Christ, of course, is our model in this, as in other things. His messages were brief, vivid, largely narrative in form, and always beginning with a point of contact with his hearers which readily caught their attention. Paul's spoken messages are terse, vivid, often personal (his own testimony) and always in accord with the mental equipment of his hearers and the exigencies of the situation. Of necessity this was the case. They were addressing groups who had to be held by their messages; groups gathered informally and prone to disperse when not attracted.

Today when our congregations are once seated we have little fear of their leaving us—politeness and courtesy forbid them to go. It was not so with the groups in the synagogues, by the sea, by the river bank, or on the mountain side. Almost all of the preaching in the Army and Navy was under somewhat similar conditions. Even in the "Y" huts the men would turn to magazines or letter writing or depart if not interested. I once heard Dr. William Crowe at the beginning of an address challenge the readers and writers. He told them that if he were not able to interest them enough to make them put aside ink and paper he preferred them to read and write. But by the time his sermon was ended all of those men were attentive hearers and some of them were converted. It was far

otherwise at another hut in the same camp. The 105th Engineers had come out 350 strong to hear a prominent divine who was advertised as a great scholar and speaker. I was told that of the 350 only twenty-six remained facing the preacher when his discourse ended.

But especially did we have to try to approximate Christ's and Paul's way of speaking when we were in the field. The men would come once out of curiosity, but they would not stay and would not return unless the message contained elements which held them. Coming back to organized churches we are apt to forget our lessons; we are likely to be erudite, impersonal and overly logical. During a sermon one Sunday morning in camp our General joined the group. That night in his tent he told me. "Padre, I was very glad to hear the way you talked to the men this morning. There was nothing *theological* about that sermon." Now that was just what that sermon was. It was theological. I was talking about God and His dealings with man and man's duty to God. What our General meant was that it was not couched in theological terms and was not ordered as a *written thesis* on theology would be ordered. What I like to think he meant was that I was speaking as one should speak to a group of farmer boys and merchants' sons and factory boys and not as I should write a learned discourse on theology.

At any rate, such consideration made me study the spoken messages of Paul a little more closely during those troublous days. The first of them was his speech in the synagogue at Pisidian Antioch. It was to a congregation already versed in the Old Testament, it was to Jews and Proselytes. This is the only account Luke gives of an address before such an audience, except for a brief outline of the one at Thessalonica. Possibly this was the form of all his first discourses delivered to those who knew the Scriptures. Certain it is that the outline of the sermon at Thessalonica can be readily fitted with this one at Antioch. At the former place Paul "reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead;

and that this Jesus, whom, said he, I proclaim unto you, is the Christ." The object of his preaching to Jews and Proselytes is to prove that Jesus is the Christ and to win them to accept Him as such. To do this he showed from the Old Testament that it behooved the Christ to *suffer;* that it behooved the Christ to *rise again* from the dead. These two points he cannot allege and emphasize too much for these are the kernel of his discourse, the heart of his creed. He then sets himself to show that *this Jesus* is the Christ.

When we find the Jews gathering in Rome to hear him his method must have been the same. "He expounded the matter, testifying the kingdom of God, and persuading concerning Jesus, both from the law of Moses and from the prophets." Wherever we find him before men who knew the Hebrew or Septuagint Bible he is preaching that Jesus is the fulfiller of the hopes of the Jews.

When we come then to the only real outline of one of Paul's discourses to Jewish hearers we shall not be surprised to see how he follows Philip's methods who "beginning from this Scripture preached unto him Jesus." Wherever they find this starting point, *i. e.*, the Old Testament Scriptures, they can begin to preach Jesus. And the Dispersion had wondrously prepared the soil for such preaching, preparing not only the hearts of the Jews but also the hearts of devout men and women of Gentile antecedents.

To just such a group Paul addressed this sermon which is his first recorded utterance.

The scene is worthy of a moment's consideration. These two worn travelers have crossed the Taurus range which here rises from 7,000 to 10,500 feet above the sea. They are attending the service in the synagogue upon a Sabbath day. Something the people have heard concerning them, some private or semi-public utterance of Paul and Barnabas has led the natives to regard them as men who could discourse on the Word. The Scripture lesson is ended and with a courtesy which sometimes strikes us as strange the ruler of this particular synagogue extends an invitation for them to speak. We rather like

the phrasing of the request, "If ye have any word of exhortation for the people, say on." With such a spirit, with such a regard for the people we are not surprised that Luke records the conversion of a ruler in a synagogue. The invitation is accepted with alacrity. "Paul stood up, and beckoning with his hand said," Christ sits to teach, Paul stands to preach. At Nazareth in the synagogue, on the Mountain, in the boat on the sea, Christ sat to speak. How wonderful was the message and how beautiful the words, and how over-powering the presence of Him who had no need of gesture, or standing posture! Not so with Paul. He bears the greatest message man can bear, and he possesses powers of speech beyond his fellows, but he stands and gestures. He speaks with vivacity and with a force which demands a standing position.

Mark his introduction; mark first his dignity—"Men of Israel and ye that fear God." He does not become too intimate at once, he is establishing a sympathy with his auditors, but he is not presuming on their acceptance of a close relationship until he has won their hearts. Later, not once but twice he addresses them as "Brethren." Indeed as he waxes warm he slips in the term of endearment, but not alone, "Brethren, children of the stock of Abraham and those among you that fear God." It is later as he comes to woo them to Christ and warn them from the sin of rejecting Him that he gives expression to the word "Brethren" alone and unguarded by qualifying phrases. Happy is the speaker who beginning with a dignified salutation to his hearers can pass from that to one of intimacy.

This gracious but grave salutation was immediately followed by a graphic recital of familiar history, history which was the common heritage of the speaker and many of the listeners, and with which all were acquainted. With freshness and celerity he recalls some of the outstanding events in the history of their race, bringing his narrative to a climax by the mention of David and of the promised Saviour of David's seed. History and their cherished Hope could always arouse the interests of the devout Jew. His task now is to prove that that

Hope is realized in Jesus—that He is the Messiah. I would call the twenty-third verse the very heart of the discourse, as it is the heart of all Paul's preaching "of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour, Jesus."

His methods are intertwined but easily discernible. He first brings up the testimony of one whom they regarded not merely as a good man, but as a prophet. John the Baptist had proclaimed this Jesus to be the Messiah, the Lamb of God. The weight of such a statement was very great. Today there are many who receive the testimony of some good or great man and are satisfied. In the words of the hymn, "It was good for Paul and Silas, and 'tis good enough for me." Paul was appealing to the one whom these Antiochians had been taught to regard as one of the greatest modern religious thinkers and no doubt his argument had weight.

He passes on to his argument from prophecy and its fulfillment. This he discusses first under the head of the Suffering and Death of Jesus, showing "how they that dwell at Jerusalem and their rulers, because they knew him not, nor the voice of the prophets which are read every Sabbath, *fulfilled* them by condemning him. . . . And when they had *fulfilled* all things that were written of him they took him down." Thus he marshals the prophesies of the Suffering Messiah and the actual sufferings of Jesus of Nazareth before their minds. I have seen it done once in a big city charity hospital by a trained nurse. She had for a patient a Jewish young man, a native of Asia Minor, near Smyrna. Through Isaiah 53 and other passages she led him and then made him read the records of the Gospels. From prophesy to fulfillment she brought him until his heart glowed with love for the Messiah for which his soul had for so long yearned.

From the Suffering Christ to the Risen Christ Paul swiftly passes. Luke has preserved for us more quotations from prophecy in regard to this than in regard to His death. Upon the acceptance of this point lay his hope and their hope. Again, as with His sufferings and death, he arrays before

them the prophesies and proclaims the testimony of those who were witnesses of their fulfillment. We cannot over-estimate the value of Paul's testimony regarding the Resurrection. Remember what he was doing. He was leaving a life of honor and ease among his own countrymen to endure hardship and peril and contumely for Christ. His logic and intelligence no one can question. He leases his hope and the hope of the world upon a Risen Christ. Think for a moment of the apologetic weight of his testimony. He had been high in the counsels of those who put Christ to death. Knowing the Scriptures he was familiar with the prophesies concerning the Messiah. Having had access both to the followers of Christ and His enemies Paul could check up every detail of His life and death and resurrection. There are many of us who have fought back to a firm faith in a deified Lord and a supernatural religion by way of the Resurrection. Perhaps no single testimony is stronger than that of Paul's, because no other man had greater opportunity to disprove the facts regarding it. That he based his hope for life and eternity upon this great event should and does bear overwhelming weight with a careful thinker.

We have said that Paul like Philip began with the Scriptures and "preached Jesus." He preached Him as the Deliverer from sin. Three of Paul's ideas about sin are brought into prominent view in these brief lines. First that the sinner could be justified by faith in Christ—"through this man is proclaimed unto you remission of sins, and by Him every one that believeth is justified from all things." Secondly, that the sinner cannot be justified in any other way, not even by the law of Moses which was their hope. And finally, sin carries with it its own penalty; a penalty of woe past all human expression; a penalty which is inevitable unless Christ is accepted.

I have touched upon the evidential value of Paul's proof that this same Jesus is the Christ. Of great value also is his uncompromising doctrine of sin. Today as in Antioch of old these two aspects of the truth must be proclaimed. Just at

present we are on guard against the assaults of those who would detract from the reality of the Messiahship of Jesus. We are refurnishing the arsenals of our minds and hearts to combat the detractors of our Lord. Along with such a program should go an equal zeal in warning men of the character of sin, of its inevitable results and pointing them to the only means of justification and life.

A bishop came to our camp before we sailed for France. He was a gifted and attractive speaker, and the men stayed and heard him through. His peroration was something like this, "It makes no difference whether you ever called upon Jesus Christ or bowed the knee to Almighty God, if you die in this enterprise for liberty and justice your souls will shine with undimmed lustre before the throne of God in heaven." The Apostle Paul knew nothing of such a doctrine as that. He knew his own heart and the hearts of others; he knew Jesus as the Christ of God, the Suffering, Dying, Risen Lord, who and who alone can forgive sins and justify us from those things from which we cannot be justified by the Law of Moses. And he proclaimed these things passionately, personally, basing them on the Scriptures which were believed in by his hearers. "They are they which testify of me," and Paul opened them to reveal Jesus as the Christ.

RECOLLECTIONS OF A SOJOURNER.

Religious Impressions of Great Britain in 1922.

By Rev. Edward Mack, D. D.,
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The voyage from New York to Plymouth on a vessel of the United States Line left one impression, among many others, which attested the loyalty of Americans to the ideals of their own land, and justified the voyager's pride in his native country. After passing the three-mile limit the bar was thrown open. But its liquid allurements had little power over the miscellaneous assortment of Americans, who made up the ship's company. Inquiry made after the journey was more than half over brought the information that while the bar's supply of soft drinks had been completely exhausted there had been practically no draught upon the alcoholic beverages. And so I learned that the disturbance which has been stirred against the Eighteenth Amendment to the American Constitution is not the prevailing sentiment of the American people, but the noise of an unruly minority whose appetites have gotten the upperhand of their intellects. These are they, "whose God is their belly, and whose glory is in their shame."

On landing at Plymouth almost at the exact spot from which the early settlers of New England embarked, the feeling was not one of strangeness nor loneliness, but a singular consciousness of at-homeness. British soil seemed to be familiar ground and a sense of relationship to those who were speaking his own language was the first impression of an American landing on British soil. He needed not to be reminded that after generations he was going back to the land of his forefathers, and not to an alien country, although he

had to endure the strange contradiction of carrying an alien card in his hand. It is practically an impossibility to think of war between two such countries, the Motherland where our institutions were long ago born and nurtured, our common language developed and our Bible translated into the classic of all English ages, and the Daughterland which has done so much for the realization of these early ideals of liberty, and for the advancement of the high purposes of our heroic British ancestry.

Everywhere in Britain was found the same tidiness which first caught and charmed the eye along the streets of Plymouth. The cities and towns are not littered with paper and heterogeneous trash. The villages and country sections are not marred by ragged stretches of weeds. Hedges are well-kept, fences are neat, walks and doorsteps are clean, and the humblest houses are tidy and in good order. All over Britain there seems to be a conspiracy, or confederation, for neatness and order. Waverley's vivid descriptions of confusion and disorder in Perthshire or Forfarshire would be unthinkable in the tidy Scotland of today. Edinburgh itself is a city magnificent and solid. Brick is almost unseen there. It is a city of stone houses and stone walls throughout. To return to brick-built London is quite a comedown from sturdy, stone-built Edinburgh. The only disturbing or displeasing prospect which greets the eye in village or town is the endless array of chimney-pots. The outlook from a "high-up" window of any London hotel is upon ten thousand times ten thousand chimney-pots, like inverted wastepaper baskets on all the chimneys of every house. But in time this odd irregular sky-line takes on a kindlier aspect, for it tells of cozy firesides and steaming teapots and variegated English teacakes and biscuits down below these unseemly smoke stacks.

An American is struck at once by the reverent regard for law and order by all Britons. Street traffic proceeds in a most orderly manner. Consideration for others and reverence for constituted authority rebuke the individualistic assertion and disregard which are so often characteristic of Americans. It

may be that traditionalism and inherited routine may hamper progress sometimes. But things are always in place and loose ends are not left to fly about or to be gathered up. The British Isles will not be easily stampeded by radical innovations, nor be torn from historic moorings. Europe and the general world have known for quite a while that Britain is something steadfast to which they may happily tie. After seeing France, Germany, Italy and a few other countries, the Southern man is confirmed in his gratitude at being a descendant of the British.

Religious life is everywhere in evidence throughout Britain. These evidences may have for the American odd variations from his own country's religious life. But the religious reality is beyond question. In England the cathedral is the most conspicuous manifestation of this religious mind. In no other country of the world is this so true as of England. The history of England for the last seven or eight hundred years is built and chiselled into her cathedrals. It would be impossible to review all of these. Their name is legion and each one is in itself a work of art, an English epic, and a memorial of love and aspiration. Parts of some of these great structures reach back into the Saxon period, as is true of Canterbury. Most of them have Norman traces or entire rebuilding, as Winchester and Durham. Indeed, rich old Durham is the finest and completest Norman structure in England. And nearly all of them have their Early English and pure Gothic sections and restorations. A few, like Durham, Westminster Abbey and Saint Paul's are pure Norman, Gothic or Perpendicular, and Restoration, respectively. All of them were associated with and made recorders of the history of every period through which they passed. All of them are mausoleums of England's greatest dead, from Durham the resting place of the Saxon Saint Cuthbert to the tomb of the Unknown Warrior just inside the west door of Westminster.

But these cathedrals are not alike, nor is their individual interest modified or blurred by any prosy sameness. Each is a distinct creation. Each has its striking individuality. Each

is an intimate part of the five or eight or more centuries of life which surged and stirred around and within its walls. The student can study England in her cathedrals, great chronicles in stone.

We may well begin our story at Canterbury, most ancient of this large family of cathedrals. And it is one of the most beautiful and charming. Its parts are all graceful and in fine proportion. The aisles within are radiant with light, and the grounds around are adorned with charms of velvet greens, lovely flowers, and noble trees. Here in an old Saxon church in A. D. 597 the Roman monk Augustine fixed his episcopal seat, and began his work of Romanizing Britain. The ancient monastic college, a part of his machinery, still stands near the cathedral. Nearly six centuries later a likeminded successor of Augustine was murdered by patriotic English barons, who had no other means of preventing his set purpose to bring the English Church under the absolute control of Rome. While the cathedral guide with bowed and reverent head stands by the spot of Thomas á Becket's assassination, the American Presbyterian is the rather inclined to offer a silent prayer of gratitude for the four brave barons, whose sharp swords helped to save England from the everlasting chains of Romanism. One of the unique historic features of this cathedral is the curved choir, a graceful monstrosity, which was designed to preserve the towers of St. Andrew and St. Anselm, parts of the old Norman Church, completed while the great Anselm was Archbishop. Besides Becket and Anselm other illustrious Englishnames are linked with Canterbury, such as Cranmer and Poole of Reformation days, and Archbishop Laud. In the genial summer sunshine and the rich natural beauty of County Kent, it is easy to yield to the magic shift from the twentieth century back to the sixth, and then to move along down the historic ways of England from King Ethelbert's days to our own. No other single British building has so long and so intimate a story of British life to tell in all its aisles and chapels.

Winchester is a good second to Canterbury in age and

beauty. This town in the middle of Southern England was, as its name betrays, an old Roman military center. Afterwards it was the heart of Alfred's kingdom. Here no doubt many a chapter of God's word was changed from Latin into homely but expressive Saxon. No appreciable remains of the ancient Saxon church adjacent to the cathedral site, are to be seen. But the building was erected immediately after the Norman conquest in pure Norman style, and of this Norman structure the splendid transepts still remain. The other parts were completed in Early English style, or transformed into pure Gothic. This is England's longest cathedral (580 feet) with perhaps the most graceful and harmonious interior.

While many of these great cathedrals have parts, or at least traces, of the ancient Norman structures, Durham is the only remaining pure Norman cathedral. Situated away off near the northeastern corner of England, its ancient and conservative lines are reflected in the primitive and unprogressive life and surroundings of town and people. The earliest church was a memorial of the Saxon Saint Cuthbert, built as a resting place for his bones, brought by his followers from Lindisfarme, that center of old Anglo-Saxon Bible translation. Shortly after the Norman conquest this gave way to the Norman building, which remains without radical change to the present time, England's only pure Norman cathedral. And near it to the north still stands the castle of the Conqueror, now in use as a part of Durham University. This is the richest of English bishoprics, its occupants for many centuries having held civil as well as spiritual power.

We must not suppose that this Norman structure is heavy and ugly because of the massive character of such architecture. On the contrary, it is harmonious and far from devoid of grace. Its massive columns now more than eight hundred years old, are marvels of artistic plan and execution. And the fact that so many great cathedrals were built, or at least begun, immediately after the Norman invasion arrests our attenion. That was a great religious age, devotional and mystical. In France it was the time of Bernard of Clairvaux, and not long

before the Rheims Cathedral, which is the finest expression of the art of that day, and of Christian devotion and sacrifice. Those Normans, who passed from France into England, carried with them the devotional spirit of the continent, which was seeking expression in noble cathedrals. Finding abundant resources in Britain for the realization of these devotional ideals, they set to work forthwith at cathedral building. And thus began these great religious structures, now so important a part of English religious life. They represent the devotional ideals of Continental Christianity transplanted to British aptitude for realization. The visions of French idealists took form and hardened into the majestic religious architecture of England.

The Yorkshire section of England was the homeland of Caedmon, Bede and Wycliffe, makers of the English Bible. Like Winchester in the far South it also was a center of Roman rule, the wall of the old Roman city, restored, remaining to this day. It was also a Saxon center and a Norman stronghold, and remains of the old Saxon and Norman church are seen in the crypt of the present cathedral. York has always been a rival of Canterbury for the primacy of England. Possibly the latter was headquarters for the invading influence of Rome, begun by Augustine, while York remained the center of the native, or Saxon church. This cathedral is one of the most majestic in England, but its majestic proportions are almost forgotten in the harmonious proportions of all of its parts. Like other cathedrals, but in higher degree, its design must have been the almost perfect vision of a great devotional artist. So far as materializing of great spiritual visions in stone may be concerned, we must bow in reverent recognition of the faith and devotion of the builders of those long-past ages. They seemed to think and build in majestic tribute to the Lord of Hosts. Such are York and Durham and Winchester.

But England has her beautifully ornate cathedrals also, among which Lincoln and Salisbury are superlative examples. Salisbury owes its charm to the graceful, perfect lines of its

exterior, crowned with its incomparable central tower, the whole placed in a setting of expansive lawns and wonderful trees, a great jewel in a lovely setting. Salisbury differs from other cathedrals in that it is the work of a single generation, and is built in pure English style, without trace of Norman or later Gothic. But its bare and chill interior reminds us that it is not linked close to the long story of English life, as are its sister shrines.

Lincoln Cathedral is a "city set on a hill." Rising almost directly out of the fens of Eastern England, the hill on which this cathedral was built is like a beacon to all the surrounding country. Lincoln also was prominent in Roman and again in Norman times. The cathedral combines in its ornate and delicate structure the best of Norman, Early English and Gothic architecture. For beauty of delicate and exquisite detail it has no equal. It witnesses to the faith and love of those who planned and wrought for it. We may surpass those older Christians in many of our modern doings, but Lincoln testifies eloquently of their faith and devotion in what seemed to them the true service of God.

Ely also is beautiful, but sadly neglected, and pathetic in its somewhat wasting and disintegrating beauty. It is one of the largest of the cathedrals in one of the least of dioceses. The history of its building covers four hundred years, and for charm of beautiful detail within and without it vies with Lincoln and Salisbury. But the evidences of poverty and necessary neglect are unmistakable in crumbling stone and ill repair. Its sadness seems to reflect the sorrow and loss of war, for its little diocese of Cambridge county suffered as few others suffered in the World War. A little village of a half-dozen houses just outside Ely lost twenty-nine dead on the fields of France, and of Cambridge's less than forty thousand inhabitants, eighteen hundred fell in the war. Ely in pathetic immanence of decay is one in sorrow with her war-stricken children.

Saint Paul's in London represents the high-church section of English religious life. And so it is fittingly an imitation

of Saint Peter's in Rome. Christopher Wren in building it masked the Gothic of faith in the Roman renaissance of ritual. And the high-church services are in keeping with its architectural spirit. Its lengthy and elaborate chanted ritual for the high initiates is broken on occasion by Scripture lesson and closely-read sermon for the ordinary, everyday worshipper. The music of glorious organ and talented choir is wonderful, but as it verberates and reverberates in the great cathedral spaces, it might as well like Corinthian prophecies be in a foreign tongue.

There are many other cathedrals besides those mentioned in this sketch, and many interesting churches which are not yet cathedrals. The perfect Gothic of the Melrose and Holywood ruins, the historic chapels of University colleges, the lovely Temple Church, Shakespeare's church at Stratford, and many others which the traveler learned to love, cannot be dwelt on here. But Westminster Abbey cannot be passed by.

The abbey, like the cathedrals, is the gradual growth of centuries, although the earlier Saxon structures have passed away, and the building throughout is in purest Gothic, from the fourteenth to the eighteenth centuries. It has always been the Chapel of Kings. Its founder, Edward the Confessor, was the first king to be buried there, and ever since it has been regarded as his monument and shrine. It is the mausoleum of England's greatest and most loved. It has closer associations with the heroic in British life than any other building. Here British kings are always crowned, over the Scottish Stone of Scone. Here the Westminster Assembly prepared the confessional symbols of Presbyterian Churches. Here in the same Jerusalem Chamber, where the Westminster divines met, the revisers of the English Bible met for their great task. Here Britain laid to rest the body of the Unknown Warrior, not far from the tomb of David Livingstone. By its tombs and memorials Westminster Abbey has become a memorial record of British devotion and achievement. The traveler feels that he is moving through the catacombs and midst the dust of the greatest of the great. The high stern Gothic and the dim,

sepulchral light intensify the first impressions of the funeral. He must return again and again to appreciate the real and deep religious meaning of Westminster (I saw it first of all British churches), to be awed and repelled. I came again after seeing and studying many churches and cathedrals. Then its majesty broke upon my soul. Its harmony of design charmed me. The sternness of its magnificent proportions softened into the beauty of exquisite and devotional detail. The high and sharp upreaching Gothic seemed like the gaze of faith turned ever heavenward. And the dim light was in harmony with the spirit and atmosphere of memorial. Through the dimness memory could best evoke and visualize the great, rich past. And Westminster returned to its anticipated place as the chief of churches for Protestants.

A happy incident made memorable one of our many pilgrimages to Westminster. While passing down the south aisle, pausing now and then to read the epitaphs, Greek, Hebrew or English, of the promiscuous memorials in that part of the abbey, a clerical gentleman of distinguished appearance stepped up and asked if we were finding all that we were seeking. He volunteered to show us some of the chief places of interest in the abbey; and we then had the good fortune to follow the best informed and most discerning of guides. After having many interesting pages of English history opened to us under his guidance, we found that he was none other than the Dean of the Abbey, Bishop Herbert E. Ryle. There came to mind at once the "Expository Thoughts on the Gospels" by his father, the elder Bishop Ryle, and the Dean's own "Commentary on Genesis." He seemed to be greatly pleased when I spoke of his noble father's "Thoughts," which I had received from my father, and had passed on to the third generation. But when I spoke of his own publications he said most gently: "I trust they have not proved stumbling blocks to you." Of course, we heard him preach to his great Westminster congregation on the following Sunday; and we heard no more spiritual or evangelical discourse in either England or Scot-

land. The dean is a great mind and a great Christian, worthy successor of Stanley and Farrar.

In Scotland the civil and religious life of the nation is not so closely interwoven with its churches. The Scotch bent was more toward the theological, moral and spiritual, and her memorials found expression more in life and institutions than in stone. St. Giles in Edinburgh is a poor second to any of great English churches; and the Scotch churches in general are not expressions of faith and devotion through the noblest efforts of art, but are places for assembly and Divine worship. The glory and genius of the Scotch Church have not been piled and graven stone, but a living, moving message from God. One hopes, however, that all the services in St. Giles are not so indifferent as that of a certain summer Sabbath of 1922, when this old historic church handed out to us a poorly read service and a closely read sermon, without spontaneity or soul-fervor from doxology to benediction.

It was a refreshing experience to turn later in the day to United Free St. George's, there to hear James Black, reputed to be Scotland's greatest preacher, a true prophet and of the line of the prophets. America knows and esteems his brother Hugh; but a greater than Hugh is he.

Scotland is a land of religious anomalies. On Sunday it was refreshing and surprising to find the gates to the great railway stations tightly closed. "No trains on Sundays" was the ringing note of old Sabbath-keeping Scotland—of a few years since. But the motor car and the charabanc are later institutions, arriving since Scotland had a conscience for Sunday. And these buzz and rush always and everywhere for Sunday urban tours, for Melrose and what-not. O Scotland of Knox and George Adam Smith! No Sunday trains, but charabanc's name is legion!

The hand of disillusion is put with reluctance upon the sacred ark of our Scottish veneration. But I could not perceive that Scotland is more sincerely religious than England. The modes of expressing faith and devotion are different, and the Scotch way is our way. But the English nation too has

been built on the faith of Christ. Cathedrals are crowded on Sunday. Life everywhere shows evidence of a trained and active conscience. Things are not as they should be, it is true. But take Christian faith and its activities out of England, and you make a fatal subtraction.

English universities are factors past and present in the nation's religious life. The various colleges of these universities had their origin in Christian faith and love, and were founded with specific Christian purpose. Their university life is quite unlike our college and university system. A college is not an original, inseparable part of a closely organized university system, but something more than a historic and possibly quite handsome dormitory, not much more than this. Each is a distinct unit, and has its own independent life and features. Refectory, library and chapel are individual features of each of these colleges. And central in them all is the chapel. Some of these chapels are famed for art and beauty, as that of Kings College, Cambridge, than which a more glorious specimen of Gothic will not be found in England. The chapel is always there, because the college was founded in the Church and for religious purposes.

The customs of university life, as well as its organization, are quite different from those of our American colleges and universities. Both organization and method are less developed, and for practical purposes seem to be much less efficient. The English have not yet escaped entirely from the semi-monastic origins of their old colleges. The student is still something of an inmate of a very comfortable cell in a noble community house. He needs not to attend recitations or lectures. Instruction privately by tutors is still common. He is left to his own ways and devices until the judgment day of examinations arrives.

Such methods develop the scholarly and gratify inclinations to leisure. But they serve high ends for a favored few, and leave the democratic mass to go its way elsewhere. It is an ideal system for development of independence of thought, and a very serviceable nursery for free-thinking, Darwin,

Spencer, Robertson Smith, Driver, Matthew Arnold are the natural products. Life at Oxford and Cambridge is very costly, and for an American less is gained than in his own schools. A Rhodes Scholar usually marks time during the best years of his life, if indeed he does not lose those years. The Englishman has a great deal to learn from the schools of his American cousin. Oxford and Cambridge are by nature productive of high-churchism, not solely because of the domination of tradition and form, but rather because of the choice often forced upon the mind between the extremes of radical thought and high ritualism. Alas for Newman and Manning, how could they escape the alternative of Romanism!

A pleasant incident marked our visit to Cambridge. Dr. Anderson Scott, Principal of Westminster College, the theological college of the English Presbyterian church, recently located in Cambridge, had recently visited America, and had spoken at Union Seminary. He gave us a hearty welcome. Under his guidance Cambridge and near-by Ely became vastly more interesting. This was one factor in our undivided preference for Cambridge over Oxford. I think, too, that we found more of the better, genuine English student-life at Cambridge. Furthermore, there are Presbyterian memories and associations connected with Cambridge, which remind us that it is half-way Presbyterian ground. Such associations may have influenced English Presbyterians to build their theological college at this university. Cartwright, the great Presbyterian of Queen Elizabeth's reign, taught at Cambridge. From the Cambridge section the Long Parliament received a petition for the organization of the Church of England into presbyteries. The first prominent and beloved minister in Virginia, Alexander Whitaker, was the son of a great Puritan, Master of St. John's College, Cambridge, who in 1617 lost his life in the James River trying to save another. Of him a chronicler quaintly said: "He was possessed of some estate, and beloved by his neighbors, but without any persuasion (except God's and his own heart) did voluntarily leave his warm nest to carry the Gospel to the heathen of America."

May Westminster College maintain this fine tradition of Cambridge!

Those flying weeks among the cathedrals, universities and institutions of England are radiant memories. The conclusion of the whole matter might be summed up by giving expression to certain personal impressions, which are deep and lasting. Although they may be conditioned by personal bias, I trust they are not unfair.

1. English religious life is under the handicap of cathedrals. They are not churches, but monuments of the past. They did express the religious aspiration and devotion of the centuries of their erection. But they cramp and hinder the religious devotion and expression of our day. They have to do with art and ritual and history. It must not be a simple task to make connection between these graveyards of the past and the living soul-needs of today. They are noble monuments. But for my part, I should prefer to have them preserved as historic shrines and glorious memorials, and to have good comfortable churches built near by, where God's children might worship and grow in grace and knowledge. A glorious old cathedral is a grand thing for art and story. But a real homelike church is the place for the preaching of the Gospel. Forgive me, English cousins, but on the way to heaven I had rather have a dear church than all the minster turrets and cloistered aisles.

2. The formalism and traditionalism of the British churches is fertile soil for liberal views of Christian doctrine. If the immediate concern of the church and its ministers be for the conservation of the inherited formalities of religion, it is possible that less thought may be devoted to the conservation of historic truth. This liberalism in doctrine is surprising to us when we know how careful they are for historic forms. But in reality the culture of radicalism in the field of formalism is a natural sequence. The Dean of Westminster may cherish the traditions of his abbey, and at the same time in his "Genesis" follow closely the liberal views of Professor Driver. The Scotch churches have issued and use books in

the training of their Sunday School teachers, which are designed to accustom these teachers to the radical interpretations of the Old Testament, and to adjust the Bible to these radical views for the instruction of children. This seems strange to us; but it is the natural course for those who live under the shadow of a visible church which stresses the formal and historic. The same drift to radicalism is natural to those who put over-reaching emphasis on the moral and social phases of religion.

3. But beyond and underneath all of these formal leanings and historical traditions there is unmistakably the real religious heart. The British are a Christian people. There seems to be the manifestation of a life in covenant with God in the stability, which sets them in striking contrast to the uncertain and shifting conditions of Continental nations. Britain has always fought for freedom of faith. Her cathedrals and colleges are evidences of the vital faith of other centuries. She gave the best part of her greatest century to Bible translation, and now her social and political life are founded on the "Impregnable Rock of Scripture." It seemed an easy thing for Germany to overwhelm England. Germany thought so. But Germany has crumbled and England stands firm.

The contrast with France is suggestive. France has no sure Christian foundations. Faith and the Bible are not indispensable parts of her national being. Therefore France is unstable, vain, selfish and militaristic, with an ambition not so much to rise and succeed, as to keep others from rising. Wise men say that the foolish and godless policy of France is to dominate Europe by cramping and crushing other nations. The traveler today turns from France with sadness, with disappointment that shallow selfishness is destroying all ideals and leaving France without God or friends. After seeing France, he turns toward Britain again with a tender heart, grateful that his sires were British.

4. The British are a brave people, brave in peace as in war. Germany and France are not always brave and true. Through the influence of political demagoguery they are evading honest

and drastic taxation necessary to the settlement of critical problems. But English taxation is cutting to the bone. It is brave, honest and unsparing. Therefore the world respects England, and ties its faith to England. The English pound has returned practically to par, while the franc and mark reflect the mentality and morality of France and Germany. But this heavy taxation is costing England dear. One would think as he passed through the country that one-third of all the lands were for sale, for the burdens of taxation are growing too heavy to be borne. If Americans only knew how bravely England is facing her problems, and trying to bear her burden, for Europe's sake as well as her own, they would give her the cheer of a generous sympathy. Our Federal income tax begins at four per cent, theirs begins at twenty-five per cent. And this is the least of the story of her brave and honest spirit.

No other nation of Europe seems to be giving a thought to the woes of other peoples. But Britain, beyond trying to meet her own terrific problems, is also sharing the burdens of the whole world. She makes no pretentious show of it. But it will be found that in all the conferences of the peripatetic premiers of Europe, if these are followed carefully, the British leaders have stood with the weak and the right and the Christian.

If we Americans are not generous enough to put our great sustaining strength under the tottering nations of the earth, let us at least be generous and rejoice that Britain even in her weakness is trying to help them to be strong. I believe that this is the spirit of the Christ, who came to Britain in the days of the Apostles, and has never gone out of her heart and life.

THE HISTORY OF SATAN.

By Rev. M. W. Doggett, D. D.,
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The most unaccountable creature that we know anything about is Satan. The most unaccountable thing we are in contact with is sin. Satan is a creature—a creation. He was not the author of his own being. He is not now what he was when he received his being. Man is not now in the estate wherein he was created. Man "fell from the estate wherein he was created by sinning against God." Satan is a fallen creature. We have an account of the fall of man. We have no account of the fall of Satan except the Scriptural statement of the fact. Satan brought about the fall of man. He is the originator of sin. Revelation deals with Satan simply in his relationship to this world. But for the blighting and blasting work of Satan in this world the word of Revelation would not have been necessary and therefore would never have been given. The Bible is just about as full of Satanology as it is of Theology. The revelation of the genesis of the human family reveals the presence of Satan and the disastrous influences of that presence. The very last word of Revelation which pictures the final consummation of all things in the glorious redemption of fallen humanity, also reveals the overthrow of Satan.

The appearance of Satan in this world made necessary the coming of the Son of God to this world if humanity was ever redeemed. The history of redemption must of necessity carry along with it the history of Satan and of sin. An intelligent understanding of redemption necessitates an equally intelligent understanding of Satan and of sin. The beginning of the work of the one marks the beginning of the work of the other in the matter of the activities of each in this sphere. The

final overthrow of the one is the final victory of the other. The appearing of the Serpent in the garden of Eden is the opening scene of a great and protracted conflict, as the judgment of the Great White Throne is the closing scene of that same conflict. The history from the garden of Eden to the Great White Throne is a continued history of one and the same conflict between two great contending powers. As the beginning of that conflict is well defined, so the end is clearly set forth. The subject of this study is the Arch Fiend in this great conflict, Satan. From whence came he? Where is the place of his habitation? What are the bounds of his operations? The Eden story is silent on these points. The answering of these questions is reserved for the closing chapters of the very last book of the entire book of revelation. This is not strange. The biography, which is the detailed history of the man's life, is usually not written until after his death.

In the very last book of the Bible, Revelation, and in its twelfth chapter and verses seventh to the ninth, we have: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the *Devil* and *Satan*, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him (Rev. 12:7-9).

Then the first we know about this Arch Fiend, Satan by name, is, that he was an angel of light and that by rebellion he caused war in heaven. He was defeated and cast down to the earth. In Revelation the twentieth chapter and the seventh verse we find him shut up in prison (Rev. 20:7). In Revelation the twentieth chapter and verses one to three, we are told *by what power*, and *by what agency* he was overcome and imprisoned, namely, an angel (Rev. 20:1-3). In Revelation the twelfth chapter and verses seven to nine, John tells us by what agent he was cast out of heaven, namely, Michael. The natural conclusion is that the angel who cast Satan out of heaven is the angel who followed him down

to the pit and there chained him for a thousand years. It is more than natural that the angel who overcame Satan in heaven and cast him out of heaven and cast him down to the earth would secure his victory by following after his vanquished foe, and again laying hold upon him secure him in "Chains under darkness." Then Michael of chapter twelve is the angel with the chain in chapter twenty. John in the twelfth chapter saw the first part of a vision the completion of which was given him in the twentieth chapter. This interpretation is verified by Peter and Jude, each of whom distinctly informs us as to the character of Satan's punishment, namely, by imprisonment in chains; why it was sent upon him, namely, for the sin of rebellion; and when it was executed, namely, when he was cast out of heaven.

Peter in speaking of the wickedness of sin and the absolute certainty of its punishment, clinched his argument with this historic reference: "If God spared not the angels that sinned," which means that he did not spare them but positively "cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." That punishment was visited upon these sinning angels through the agency of Michael.

Again says Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These angels that "kept not their first estate," but lost it by rebelling against God, did not voluntarily "leave their own habitation," but were driven therefrom by Michael. Peter and Jude say nothing about the leader of these fallen angels. John in the book of Revelation informs us who that leader was, namely, "The great dragon, that old serpent, called the Devil and Satan." John also confirms Peter's testimony that Satan and his angels were "cast down." John says "cast down to the earth." Peter says, "cast down to hell." Again John confirms the testimony both of Peter and Jude that Satan and his angels were put *into chains under darkness.* When God reserved Satan and his angels "in everlasting

chains under darkness" he made them fast in prison. Peter and Jude say that this imprisonment will continue "unto the judgment of the great day." John says that this imprisonment will be for a "thousand years" (mille anni) and will end at the coming of "the judgment of the great day," or at the "Judgment of the Great White Throne." If Peter's period of confinement for Satan, and Jude's period of confinement for Satan have the same ending with John's period of confinement for the same individual, have we not the right to conclude that the beginnings are the same, and if so the mille anni (millennium) of John began when Satan was cast down and will end at "the judgment of the great day." John says, "I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand, and he laid hold upon Satan and bound him a thousand years." In this John saw visited upon Satan exactly that which Peter and Jude say was visited upon him, namely, "delivered into chains of darkness unto the judgment of the great day." According to Peter and Jude this chaining down of Satan was effected when Satan was cast out of heaven. As it is unreasonable that more than one chaining down should befall Satan we conclude that John's chaining of Satan must have occurred when Michael drove him out of heaven, hence John's thousand years must have its date from the same event. John's thousand years look and only look to Satan's imprisonment. In the original penning of these words there was no thought either in the mind of John or of the Spirit of inspiration of a period on earth of Edenic blessedness. The popular idea of a "reign of righteousness" covering a period of a thousand years is purely an unwarranted inference, rather a misinterpretation of the true significance of that Scripture.

Satan and all that belong to him are now "in prison." Prior to Satan's conflict with Michael the entire universe was open to him. That Satan has rebelled, God can no longer allow him his former free range of his entire universe. Through the agency of God's appointed leader, Michael, Satan was "cast down," he was cast out of heaven. Wherever heaven

reaches Satan can not go. Since his conflict with Michael he has been *shut out* of heaven and *shut up* in his own place. Satan's imprisonment is with reference to the universe of God and has no reference to our earth. Satan can operate inside his prison walls. He can operate only inside his own prison walls. Satan and all that belong to him are today "reserved in everlasting chains under darkness." Satan can go the length of his chain. He can go only the length of his chain. When Satan was cast out of heaven, when he was "cast down to the earth," when he was "cast down to hell," when he was reserved in chains under darkness, his sphere of operation was, withal, big enough, his chains were long enough for him to reach the garden of Eden. The creature who came into the garden of Eden was "the great dragon, that old serpent which is called the Devil and Satan," the same Arch Fiend whom Michael overcame and cast down to the earth. Michael's conflict with Satan resulted in Satan being cast down. Peter and Jude say that when Satan was *cast out of heaven* and *cast down to the earth* that he was "reserved in everlasting chains under darkness unto the judgment of the great day." Therefore the Eden tragedy occurred after Satan was chained down and put in prison. Therefore this world of ours is in the sphere of imprisoned Satan's operations.

Peter and Jude say that the period of Satan's imprisonment should be "to the judgment of the great day." John in Rev. 20:3, says that the term of Satan's imprisonment was made "a thousand years," which period will end with the judgment of the great day. The thousand years began when Satan was put in chains, that period will end when Satan is brought forth to judgment. The judgment has not yet come. Satan is still in prison. Therefore the millennium is still on.

Let us just here take a comprehensive view of the 20th chapter of the book of Revelation. John in verses one and two and three looks to a period before the dawning of time and notes for us the fact that with the first appearance of sin, God overcame the sinner and so circumscribed him that he could never go beyond his bounds. Then in verses 11-15 John

looks forward to the end of time and gives us a glimpse of this world's very last act, very last scene, the judgment of the Great White Throne. Then he gives us an intimation of things which lie between these two points. He points out the two classes into which the human family has been divided and the respective estate of each of these classes, this division in the human family having been brought about by the machinations of this arch fiend, the deceiver of the nations.

John first speaks of the redeemed. They are represented as occupying places of honor in a great kingdom. They are represented as being intimately associated with their king and sharing with him the glories of his kingdom. The last clause of the 4th verse says: "and they lived and reigned with Christ a thousand years." These of whom John here speaks, were, in their natural estate, spiritually dead, because, "All mankind by their fall lost communion with God, are under his wrath and curse, made liable to the miseries of this life, to death itself and the pains of hell forever." "Wherefore as by one man sin entered into the world and DEATH by sin; and SO DEATH passed upon ALL MEN, for all have sinned." Rom. 5:12. "And you hath he quickened (made alive) who were DEAD in trespasses and sins." Eph. 2:1.

The soul in its natural estate IS spiritually dead. By the power of the Holy Spirit that *dead* soul *is made alive.* By the power of the Holy Spirit the DEAD soul is brought up from under death *into life.* By the power of the Holy Spirit the DEAD soul is made to *live again.* That is a resurrection in every sense of the word. A spiritual resurrection of course. But truly a resurrection. And this is the FIRST RESURRECTION of which John in this place speaks. Truly, "Blessed and holy is he that hath part in the first resurrection."

When a soul is QUICKENED it is brought UP INTO LIFE, and when brought up into life it "lives." The soul that has passed through that experience, and then "falls asleep," enters into the number of those of whom John said, "and they lived and reigned with Christ." That body of the redeemed, of whom John in this clause speaks, was not made up of a little group

that suffered martyrdom at some particular period of the world's history, but it comprehends the entire body of Christ's redeemed from righteous Abel, the first martyr (Matt. 23:35), down to the last redeemed son of Adam.

From Eden to the judgment of the Great White Throne there is just one and the same race of creatures, humanity, the sons of Adam—in him fallen; just one and the same redemption procured by Christ and effectually applied by His Holy Spirit; just one and the same great enemy of humanity, "the great dragon, that old serpent called the Devil and Satan"; just two spiritual kingdoms, the kingdom of light of which the triune God is the head, and the kingdom of darkness of which "the great dragon, that old serpent the Devil" is the head; just one and the same conflict between these two kingdoms involving the same agents and involving all the way through identically the same principles—which conflict drawn out through the ages from Eden to the judgment of the Great White Throne, will end in one and the same final victory.

In the 5th verse of this 20th chapter John speaks of the second division of the human family, the unredeemed, in which he says: "But the rest of the dead lived not again." To "live again" is to be resurrected. To "live not again" is NOT to be resurrected. The "rest of the dead" are simply those who remain under the power and penalty of death, which is their natural estate, and there they will remain, whether in the grave or alive on earth, until they are brought up to the General Judgment which will not be "Until the thousand years are fulfilled."

In the 6th verse John speaks of the "second death." Again in the 14th verse he speaks of the "second death" and very clearly defines it as the final sealing judgment that will be visited upon all the wicked. The "first death"is the death in Adam of which all who are descended from him by ordinary generation are partakers. All who are quickened in Christ, who have been raised up from among the spiritually dead in His likeness, will be saved from the second death. The Devil

and his angels and the unredeemed part of humanity will be made partakers of the "second death."

Verse 7th says: "And when the thousand years (the millennium) are expired "Satan shall be loosed out of prison." The "loosed out of prison" means the same thing as "loosed for a little season" which is the last clause of the 3d verse. When Peter and Jude say, "reserved in everlasting chains under darkness UNTO the judgment of the great day," it is clearly implied that when that day arrives he will be loosed, but loosed simply that he may be brought before the judgment bar. If he is brought up before the judgment bar, as Peter and Jude say that he will be, he MUST be brought up out of his present *estate* and *place* of confinement, which will bring to him a "loosing for a little season." Verse 8th says that when he is "loosed out of prison" he will summon the strength of his kingdom for a last and final effort to regain himself. Verse 9th says that he made the effort but "fire came down out of heaven and devoured them." There is not a syllable here to indicate the very least amount of success. It is the effort of the prisoner in being brought from the jail to the courthouse to secure liberty. The fire that will fall in that day upon Satan and his hosts will be that consuming fire that will attend the return of the Master in the day of his second advent (see 2 Thess. 1:7, 8, 9). Then this "loosing of Satan for a little season" will be at the time of the Master's return to this earth. When the Master returns in company with all his holy angels, he will send forth these angels with a "great sound of a trumpet" (Matt. 24:31; 13:41). Paul says that the sounding of the "trumpet" will be contemporaneous with the coming of the Son of Man. "For the Lord himself shall DESCEND from heaven with a shout, with the voice of the archangel, and with the '*trump*' of God" (I Thess. 4:16). This "trumpet" sound will awaken the dead and usher in the general judgment.

There is to be only one return of the Master, one sending forth of the angels, one trumpet sound, one resurrection of the dead, and one general judgment. These are phases of a

common great transaction which will bring the end of this world.

You will note that in chapter twelve and verse nine Satan is described as the one "who deceiveth the whole world." Then again in the twentieth chapter and the third verse it is distinctly stated that the ultimate object of his imprisonment was "that he should deceive the nations no more." Satan was cast out of heaven because he was disloyal and a deceiver; he was imprisoned as a punishment for that sin; with the ultimate object of silencing him forever. This feature serves to connect inseparably Rev. 12:9 with Rev. 20:1-3.

Again, in Rev. 20:1-3, we have five clauses. The first three clauses set forth the triune imprisonment: (1) "Cast him into the bottomless pit"; (2) "And shut him up"; (3) "And set a seal upon him."

The fourth clause sets forth the ultimate object of this imprisonment. "That he should deceive the nations no more."

The fifth clause gives the period of his confinement. "Till the thousand years should be fulfilled."

Michael's conflict with Satan which began in heaven and which conflict resulted in Satan's being excluded from heaven and cast down to the earth and made secure in a prescribed sphere—that conflict will end, according to Jude, "at the judgment of the great day," or according to John, Rev. 20:11-14, at the judgment of the Great White throne, when Satan, and all that belong to him will be "Cast into the lake of fire," which final act will make the "nations" forever safe from further harm at his hands.

"Even so, Come, Lord Jesus."

CHRISTIANITY AND MODERN SPIRITUALISM

A paper read recently before the Presbyterian Ministers' Association, of Baltimore, by Rev. Chas. D. Holland, Pastor of the Dickey Memorial Presbyterian Church, Hillsdale, Maryland.

The writer of your paper today confesses that the subject assigned to him was, at the time of its assignment, one about which he knew very little, and which, because of his never having come into direct contact with the movement, he had not taken the trouble to investigate. He welcomed it, however, inasmuch as it gave him the opportunity to give some study to the matter. And he thinks that he can say honestly that, even if he did not approach the subject with a prepossession in its favor, his approach to it was at least with an honest desire to hear the arguments of its advocates, and to weigh them carefully and fairly. He found also that what he wanted to do was, not so much to read about modern spiritualism, as to examine the writings of some of its leading champions, or apostles, as they have been called, themselves, and thus go, so to speak, to the fountain-heads of the movement itself. Accordingly, besides reading every dissertation on the subject which came under his eye, he has read Sir Arthur Conan Doyle's book, "The New Revelation," and in part "Raymond," by Sir Oliver Lodge. He also read, on the other side of the subject, "The Case Against Spiritualism," by Jane T. Stoddard. To this book, as well as to miscellaneous briefer articles which he has read, he is indebted for some of the material used in this paper.

To some of the more general aspects of this subject and its relation to Christianity we shall want to give consideration before we conclude, but for the most part the writer desires to follow in this discussion the writings of the men to whom he has referred, who are among the foremost preachers of spiritualism today, and to confine himself to some of the impres-

sions and conclusions which have come to him from this reading. And he may say, before going further, that after reading their side of the subject, as set forth by themselves, he is anew absolutely satisfied that the claims of spiritualism rest upon false grounds, and do not offer to human beings, in whom God has planted immortal souls, the hope for which they hunger, and with which alone they will be satisfied.

I. At the outset the writer found that Conan Doyle, posing as a scientist and as maintaining a strictly scientific attitude toward the subject, states that, even when he was still among the company of skeptical onlookers and unconvinced investigators, his patience was often tried by what he calls the unscientific treatment accorded the phenomena of spiritualism by certain of the leading scientists of the time—when such men as Huxley, and others in his class, dismissed with ridicule the claims of these phenomena, without even stopping to investigate them. However far he may be justified in the complaint he makes, as one reads on in his book, one is amazed at the very flimsy grounds which he puts forward as evidences of the truth of spiritualism, and on which he bases arguments in its favor.

We may consider, as an instance, the manner of his conversion to spiritualism, or the grounds on which he became finally a convert. He informs us that for thirty years or more he had conducted investigations along this line, but that, while he found much to interest him, he still remained unconvinced that there was evidence of a concrete enough nature to warrant its acceptance as truth, and he states that he might have drifted on for his whole life as a psychical Researcher, "showing," to quote his own words, "a sympathetic, but more or less dilettante attitude towards the whole subject, as if we were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. But," he goes on to say, "the war came, and when the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonized world, hearing every day of the deaths of the flower

of our race in the first promise of their unfulfilled youth, seeing around one the wives and mothers who had no clear conception whither their loved one had gone, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction. The objective side of it ceased to interest, *for having made up one's mind that it was true there was an end of the matter.*" (Italics ours.) After all, if a poll could be taken of the followers of spiritualism, would it not probably be found that the greater number have become its adherents simply because they have "made up their minds that it is true." Almost all of the earnest inquirers and the serious-minded recruits of spiritualism are people who come from among the companionship of the bereaved. With the coming of the messenger of death, as he so frequently does come in the life of this earth, and especially in the unprecedented devastations in human life, incident to the recent world war, many have been left bereft for the remainder of this life of loved ones. And they have groped about, as it were, in their bereavement, seeking for some pillar of support or comfort on which to lay hold; they have yearned to know something of the state of those who have gone on before them; they have hungered for some communication with them. In spiritualism they are told that they can have communication with them. And so they have turned to it, and for the sake of the measure of comfort that results to them in the belief that they do actually hold converse with these their loved ones, or that it is possible for them so to have communication with them, they have convinced themselves that the spiritualistic creed is true. Conan Doyle states, as we have quoted his words, that as a result of the war, he saw an agonized world, with multitudes of bereaved who had "no clear conception whither their loved ones had gone"; and that suddenly amid these circumstances he saw that such a

system of belief as that promulgated by the spiritualists would, as he conceived it, answer their deepest heart-hungerings and bring to them the comfort which they needed, and so he "made up his mind that it was true." But is the fact that a certain system of belief would, if it were true, be of comfort to the race, a sufficient ground for accepting it as true? Conan Doyle states, as we have noticed, that through a long period of his life, he had conducted psychical investigations, and that these extensive investigations had not yielded him sufficient grounds for believing in the reality of the things claimed by spiritualism. But now he turns his back, as it were, upon the results of those researches with all of the insufficient and unconvincing evidence they yielded, and simply because of the comfort the claims of spiritualism offered to an agonizing world, he leaps lightly over the unproven ground, and accepts the system as "a direct undeniable message from beyond, a call of hope and of guidance to the human race." Was he justified in doing this? Would the method by which he arrived at his conclusions be regarded as strictly scientific?

It is charged against spiritualism that the majority of the messages received through the mediums are puerile. Conan Doyle mentions a message received in his own experience at a table sitting which he says no one could say was puerile. He says that he asked as a test-question how many coins he had in his pocket, whereupon the table spelled out: "We are here to educate and to elevate, not to guess riddles"; and then "The religious frame of mind, not the critical, is what we wish to inculcate." He evidently regards the fact that such a message could come in a sitting as a reason for giving serious consideration to the claims of spiritualism. But it is to be assumed that the most of the spiritualistic mediums are people of at least ordinary intelligence, and it does not require any great imagination to conceive of a medium's being capable of spelling out a message of that sort, when he or she has gotten into a tight place. It does not take a spirit to utter such words as those.

The reader of "The New Revelation" receives another jolt

of surprise, considering that it comes from Conan Doyle, in connection with the narrative which he gives of an experience he had in sitting up in a haunted house. He had gone to sit in this house as one of three delegates sent by the Psychical Society. "It was," he says, "one of those poltergeist cases, where noises and foolish tricks had gone on for years, very much like the classical case of John Wesley's family at Epworth in 1726, or the case of the Fox family at Hydesville, near Rochester in 1848." He says that nothing occurred on the first night they were in the house. But on the second night, he says, there were tremendous noises, sounds like someone beating a table with a stick. He states that they had, of course, taken every precaution, and they could not explain the noises; but at the same time they could not be sure, or they could not swear, to use his own word, that some ingenius practical joke had not been played upon them. Nothing of further eventfulness took place in connection with their visit, and there the matter ended for the time. But some years afterward, he tells us, he met a member of the family who occupied the house, and he told him that after their visit at the house, the bones of a child, evidently long buried, had been dug up in the garden. And mentioning this, just after having recounted the experience of himself and his friends in visiting the house, Doyle adds, "You must admit that this was very remarkable." Possibly it is unusual for the bones of a dead person to be dug up in one's garden, and yet it might not be so unusual either, if the particular plot of ground had not always been used as a garden—and even if it had always been—for often the bodies of deceased people are interred on their own home premises. But why there should be anything remarkable about this, simply because some years before some people sitting up in the house had heard some noises, about the cause of which they could not be certain, and which they could not be sure did not proceed from some entirely natural and material source, it is difficult to see.

We may cite one further instance of the kind of "scientific" data to which Conan Doyle gives consideration in the weigh-

ing of the truth or falsity of spiritualism, and which have led him to his conclusions in its favor. He speaks of a certain medium who developed what is called in spiritualistic phraseology the power of automatic writing. He states that while many of her messages proved to be untrue, yet many did come true far beyond what any guessing or coincidence could account for. "Thus," he says, "when the Lusitania was sunk and the morning papers . . . announced that so far as known there was no loss of life, the medium at once wrote: 'It is terrible, terrible—and will have a great influence on the war.'" And he adds, "Since it was the first strong impulse which turned America towards the war, the message was true in both respects." The writer has never seen, to his knowledge, a spiritualistic medium in his life, and yet he recalls that when the event of the sinking of the Lusitania took place he heard a number of people who made no claim to mediumship express a similar opinion. If many persons in the ordinary walks of life could feel that the sinking of this ship was a terrible thing, and could prophesy that it would have a large influence on the war, why should it be thought a thing of more than ordinary interest that a spiritualistic medium could do so? Incidentally it might be asked, why did the medium have to wait until the sinking of this ship was announced in the papers, before she received her message? Could not the news of it have come to her entirely independently of the papers, or any sort of material means?

Evidences of this character may have satisfied Conan Doyle that spirit communication is a reality, but to the layman as regards the realm of science strictly speaking, and such the writer can only confess himself to be, the evidence must rest on more certain, demonstrable ground than such as this.

II. Not only is there no certain proof of the truth of spiritualism, but the cult is discredited by its attitude to, and its manner of use of, the Scriptures. The promoters of false systems of religion invariably are careful in many ways to show their contempt for the Bible teachings, and yet at the same time, in making their appeals, especially to those who

respect the Bible—and they know that a large percentage of the public belong to this class—they lend dignity, and attempt to give force, to their claims by quoting Scripture in support of their tenets. But their usual practice is to take up out of their context isolated passages which suit their purpose, and which seem to express their views—and the rest of the Scriptures, which have no bearing on their particular creed, or which may controvert it, they overlook or ignore entirely. When Satan came to our Lord in the wilderness, he tempted Him to cast Himself down from the pinnacle of the temple—possibly suggesting that He could thereby gain quickly the attention of the public, and so hasten the accomplishment of the mission on which he came into the world. And in support of his suggestion Satan quotes, "He shall give his angels charge concerning thee," and "On their hands they shall bear thee up, lest haply thou dash thy foot against a stone." But our Lord in His reply says, "Again it is written, Thou shalt not make trial of the Lord thy God." The word "again" as He uses it, as Vincent points out, does not connect this text which He quotes, or the fact of His quoting it, with the fact that He had answered Satan's first temptation with Scripture, or with the text in that instance quoted, but it takes this verse from Deuteronomy and places it, as it were, alongside the passage from the Psalms which Satan quotes. The devil has said in effect, "It will be entirely legitimate for you to do this. You see, even the Scriptures encourage you to do it, for it is written, He shall give his angels charge concerning thee, etc." And our Lord in replying says, "Again," or "On the other hand it is written, Thou shalt not make trial of the Lord thy God." And the Lord by that act sets forth forever the principle that no passage of Scripture is to be taken according to its isolated meaning, but that it is to be weighed over against other passages, and that every separate text is to be interpreted and applied in the light of the general teachings of the Scriptures as a whole. The leaders of all the heresies that from time to time are being palmed off on the public, follow, in the use they make of the Scriptures, the example

of the devil, who, without doubt—although they may themselves be unconscious of it—is their instigator and teacher in the views they present. They readily use all Scriptures that can in their isolated meanings be understood to support their arguments, and all the rest they ignore.

Thus we find that the spiritualists quote as a Scriptural basis of spiritualism the text from I John, "Beloved, believe not every spirit, but prove the spirits, whether they are of God," but seem not to have any regard for its context. And Conan Doyle declares that when he reads the New Testament with the knowledge he has of spiritualism, he is left with a deep conviction "that the teaching of Christ was in many most important respects lost by the early Church, and has not come down to us." He refers to many of the phenomena described in the New Testament, such as the levitations, the tongues of fire, the rushing wind, the spiritual gifts, the working of wonders, and he says that he feels "that the central fact of all, the continuity of life and the communication with the dead, was most certainly known" in that time. He mentions the story of the Transfiguration, which he calls the materialization of the two prophets. He says that Peter, James, and John formed the psychic circle, and they were taken because they presumably were the most helpful of the group. And in the drawing further of the parallel with spiritualistic phenomena, he says there was "the choice of the pure air of the mountains, the drowsiness of the attendant mediums, the transfiguring, the shining robes, the cloud, the words, 'Let us make three tabernacles,'" an alternate reading to which he gives in this form: "Let us make three booths or cabinets," which, he adds in comment, was "the ideal way of condensing power and producing materializations." He says that the list of gifts which Paul gives in I Corinthians 12 as being necessary for the Christian Disciple is simply a list of gifts of a very powerful medium, including prophecy, healing, causing miracles (or physical phenomena, as he puts it), clairvoyance, and other powers. He asserts that the early Christians practiced spiritualism as modern spiritualists under-

stand it, though faced by the same difficulties, and that he believes that the subject is the central teaching of Christianity itself. And finally he concludes his argument with the statement that "the Early Christian Church was saturated with spiritualism."

And yet there are many passages of Scripture which are directly contrary to the teachings of spiritualism, and the tenets of this cult fail in many most important respects of consistency with the teachings we find in the Bible, and even in the New Testament alone, to which the spiritualists who pay very much attention to the Bible are fond of confining themselves.

For instance, according to the descriptions of the future life which come through the mediums, there is an endless gradation of phases or spheres of existence, and the spirits pass successively and progressively from one to another of these, in the ascending scale, dying in each one after a limited period, thereby passing to the next higher phase. Communication is easy between these phases or spheres. The spirits in the lower spheres cannot pass to the higher ones, *but those in the higher can descend to the lower at will.* But in the story of the Rich Man and Lazarus in the 16th chapter of Luke, when the rich man asks that Lazarus might be sent to dip the tip of his finger in water, and cool his tongue, Abraham, after replying to his request, adds, "And besides all this, between us and you there is a great gulf fixed, that they that would pass *from hence to you* may not be able, and that none may cross over from thence to us." Incidentally also, while we are referring to this passage, for the bearing it has on another phase of spiritaulism, namely, its central teaching of the possibility of communication of the spirits of the dead with the living in this world, it is of interest to notice that the rich man begged Abraham to send Lazarus to his father's house, to warn his brethren lest they come to that place of torment. Why did he, or could he, not go himself?

Conan Doyle states that many of the expressions in Christian phraseology are objectionable to the modern mind—that

such phrases as "redemption from sin," and "cleansed by the blood of the Lamb" are unintelligible to many people. He says that so long as there was any question of the fall of man there was at least some sort of explanation of such phrases. But he declares that it has become certain that man has never fallen—his position as he states it being based on the theory of evolution. He says, "Never was there any evidence of a fall." But what is he going to do with the 3rd chapter of Genesis and the 5th of Romans? When he has made use of some Scriptural passages which coincide with, and support, as he views them, the ideas of spiritualism, why does he reject these others, and throw them on the scrap-heap?

Again, referring to Christ and His mission on earth, he says that Christ died simply as any other reformer, for an idea. He says it is no uncommon thing for a person to die, as a martyr, for his cause. And he states that in his opinion far too much stress has been laid on Christ's death in Christian teaching, and far too little upon His life. And yet the apostles and the early Christians were imbued, or, to, use one of his own words, saturated, with the doctrine of "Christ Jesus and him crucified." This was the center of their preaching, it was the fundamental basis of the life of grace into which they had come and into which they invited men, and it, together with the resurrection of Christ, was the basis of all of their hopes.

The light gotten from the spirit-guides concerning the relation of Christ to the world, he tells us, is simply that He came down upon it at a time of great earthly depravity in order to give the people the lesson of an ideal life, and that he then returned to His own high station, having left an example which is still occasionally followed; and that now, as the Christ Spirit, He has special care of the earth. And Conan Doyle adds: "That is the story of Christ as spirits have described it. There is nothing here of atonement and redemption." But what is he to do with the phrase of the Apostle in I Peter 1:18 and 19, "knowing that ye were redeemed, not with corruptible things . . . but with precious blood, as of a lamb without

blemish and without spot, even the blood of Christ," and other like phrases and sentences throughout the New Testament, which could be multiplied?

Referring to the doctrine of an eternal Hell, he sneers at it as a crude idea. And yet Christ taught such a doctrine.

According to Doyle, both Christ and His apostles possessed spiritualistic powers, and were themselves powerful mediums. If so, why are not their teachings those of the modern spiritualists? Since one of the main features of the spiritualistic cult is communication with departed spirits, why have we not in the New Testament the record of at least one communication from the next world with this one?

We bring spiritualism to the test of the Scriptures; we weigh it in the balances, and it is found wanting.

III. Thirdly, spiritualism offers no attraction, and very little encouragement for accepting it as true, in the character of the alleged spirit-messages it reports.

To begin with, these messages are usually mundane in their reference, and many of them are worldly in their point of view, *i. e.*, their descriptions are conditioned upon, and given from what is easily recognizable as the viewpoint of, the earthly side of life. May this not be an evidence that their source is entirely confined to our own sphere and does not belong to the other world at all?

To give an example of this kind of supposed message we may quote Conan Doyle to the effect that a lady who was a chronic invalid, whom he had known, had died in a provincial town. Morphia was found by her bedside. An inquest was held and an open verdict rendered. Shortly after this, as he was in a sitting with a medium, the medium suddenly said to him: "There is a lady here. She is leaning upon an older woman. She keeps saying 'Morphia.' Three times she has said it. Her mind was clouded. She did not mean it. Morphia!" Why should this woman be leaning on another person? She had been an invalid here, but is not death a release from all earthly afflictions? Does not one come, in the world beyond,

into a perfected life, as far as the physical limitations, at least, of this life are concerned?

But not only are the messages usually mundane in their reference ,and often in their character from a worldly standpoint, but the majority of them are either vague and indirect in their nature, or puerile and insignificant in their subject matter, sometimes absurd, and often suggest that the producers of them are of enfeebled mental faculties. Often also the messages reflect the illiteracy of the mediums through whom they come.

Professor William James cites some typical communications: The supposed spirit of a husband who presumably has been some time dead is at last able to revisit his wife, but he can find nothing better to say to her than that she had changed the place of his photograph. A woman writer passed away, and the mother tried to get into touch with her. The message she received was that some old lace had been left in the top drawer of a tall-boy, and ought to be taken out and washed.

A number of historical persons have allegedly spoken through the mediums. Sir Walter Scott is represented as having "announced to Dr. Hodgson that he had visited all the planets and could give information about Mars. Asked if he had seen any planet further away than Saturn this *soi-disant* novelist answered 'Mercury.'" George Eliot, of chaste literary reputation, when personated, is reported to have said, "I hardly know as there is enough light to communicate," and again, "do not know as I have ever seen a haunted house."

As one reads through page after page of stenographic reports of communications received at sittings with mediums, as given in Sir Oliver Lodge's "Raymond," one is driven almost to insufferable boredom, and to say the least, impatience, when the supposed spirits are trying to convey some message, and when often they can make only vague and cryptic allusions, and sometimes seem to have difficulty in putting any ideas they may have into words at all. Why can they not talk easily and naturally, as they did on earth, if the messages are from the spirits of persons who have departed

this life? The life in the world beyond is not one of mental deterioration, or of a lower mental level, is it? Why are they not able to carry on a conversation intelligently?

When one considers the character of the most of the messages that are conveyed in the spiritualistic seances, he feels like exclaiming as the curious onlooker did, who, after listening to a bundle of these communications, is reported to have said, "If this be immortality, then give me *death*." I should not like to think of my beloved dead as having passed into a state of such shadowy, hazy existence as that represented by the spiritualists—a state of such apparent imbecility, and if that were the only prospect held out before us, the outlook would be dark and discouraging. I thank God that we have a hope more sure and steadfast than that.

IV. There are some general aspects of spiritualism which we must consider, and without which our discussion would not be complete.

One of these is that spiritualism is founded upon the uncertain conviction as to its reality of many of its leading promoters and supporters themselves. And here I quote freely from Jane Stoddard's book, "The Case Against Spiritualism."

Camille Flammarion, the French spiritualist leader, said with reference to the reliability of mediums: "It is infinitely to be regretted that we cannot trust the loyalty of the mediums. They almost all cheat."

Many of the responsible leaders of spiritualism, such as Sir W. F. Barrett, Sir Conan Doyle, and others, express a dislike for, and discount, professional mediums. J. Arthur Hill says: "One of the principal difficulties in the way of admitting an element of super-normality—whether telepathy, clairvoyance, or communication from the dead—is the unknown reach of subliminal memory. Great care is necessary as to what we say to those helping, also a close knowledge of their lives, reading, and associations, in order to estimate the probability or improbability of this or that piece of knowledge ever having reached them through normal channels." Barrett

recognizes that many so-called communications are merely the unconscious revelation of the medium's own thoughts, or latent memory, or subliminal self.

One of the agents in spirit-communications, according to the parlance of spiritualism, is the "spirit-control"—a spirit on the other side who controls a certain medium on this side, and through whom the spirits on that side talk, just as people talk through the medium on this side. But the most of the leaders of spiritualism incline to a verdict of Not Proven—as regards the matter of these "spirit-controls." Mrs. Sidgwick and Sir W. F. Barrett believe that many of these messages are influenced by the medium's own sub-conscious life. J. Arthur Hill says, "I am not convinced that regular trance-controls are spirits at all."

A second general consideration about spiritualism which is a damaging indictment of it is its general attitude toward—its lack of sympathy for and its treatment of—the essential truths of the Christian religion.

Two of the fundamental facts about the human race, and two of the fundamental doctrines of the Bible, are those of sin and our need of a Saviour. Spiritualism ignores both of these. And not only does it ignore such essential truths, but it has shown itself directly antagonistic to Christianity. Conan Doyle may be quoted to the effect that, according to the revelations of the spirits, no religion in the world has any advantage over any other—that the free-thinker, and the Tibetan who twirls his prayer-wheel, have both an equal chance with the followers of all other religions as regards the next world. And as Mr. Fielding-Ould has said, "Spiritualism is utterly discredited and condemned," if it can be shown that "the communicating spirits are authors of and responsible for this anti-Christian tendency."

We may take one of the spiritualist's own texts of Scripture and apply it against himself: "Beloved, believe not every spirit, but prove the spirits, whethey are are of God: for many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ

is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God: and this is the spirit of anti-Christ, whereof ye have heard that it cometh; and now it is in the world already" (I John 4:1-3).

There are certain unexplained phenomena in connection with spiritualism—though the amount of this is reduced to the minimum in comparison with the great bulk of matter which is worthless, either because it represents actual fraud, or because it is superficial and silly—which have challenged the attention and serious consideration of scientists who have not been prejudiced in its favor, and of many unbiased investigators. But may it not be true, as many believe, that the explanation of these phenomena may be found within the range of the power of human personality? Is it necessary to go outside the realm of the mortal and the earthly in the search for the solution of these problems?

For instance, could not the description, over which so much has been made in spiritualistic circles, of that photograph which the spirit of Raymond, as is claimed, gave to the family of Sir Oliver Lodge before they had ever seen it, or even knew that it was in existence, probably be explained on the ground of telepathy, which has now come to be a very well established fact in science? We have the opinion of one of the spiritualistic supporters along this line. Sir W. F. Barrett has proposed the question, May not the explanation of surprising communications, when such occur, be found in "thought-transference from those who are sitting with the medium, or telepathy from other living persons who may know some of the facts that are automatically written?"

It may be true that we all possess within our human natures powers about which we know very little, or which we do not understand. Jane Stoddard regards it as "probable that the unexplained phenomena of mediumship will become clear as a wider knowledge is gained of man's psychical and mental powers," and Dr. Barnes is quoted as saying: "I hold that all the well-attested evidence, on which the theory of spirit-communication is based, will ultimately be explained by a

fuller knowledge of the interchange of consciousness between living persons."

Or, if there is any evidence that the communication is with actual spirits, is it not well for us to give serious consideration to that older theory or explanation, which appears to have some foundation in the Bible, namely, that it is a communication with evil spirits, or demons of the Satanic kingdom? The Scriptures seem to teach that it is possible for a person so to be given over to the power of the devil, or some of his emissaries, as to become his or their agents. And so it is possible that, if there is spirit-communication at all, the communication is with evil spirits who impersonate the dead. In this there may be the explanation of the distinctly antagonistic teachings of spiritualism against Christianity.

Whatever may be the nature of these communications, it is well to remember that there is a clear prohibition in the Scriptures against an attempt to communicate with the dead, or the practice of necromancy in any form, irrespective of the question as to whether the phenomena be genuine or merely the product of trickery and superstition. Isaiah says to the people of his time, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter; should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them."

Conan Doyle, in the beginning of his discussion of the relation of spiritualism to Christianity, says, "First of all I would say this, which must be obvious to many, however much they deplore it. Christianity must change or perish"—in answer to which we ask, What is it that has stood the test of the centuries—spiritualism, which has flared up like some evanescent flame ever and anon throughout the ages, only to die down again soon, or the Christian religion in its fundamental doctrines as these have been understood from the Scriptures? We who respect the Bible and love its truths, until something better is offered to us—and indeed we could have, and we

want, nothing better—shall still cling to our old-time Christian hope—knowing that we cling to an impregnable Rock. "We know"—there is no uncertainty about it—"we *know* that if this earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." We know that this dwelling place is in the Father's home above, where many mansions are, and where we shall be with Christ and with our loved ones in Him while the endless ages roll. We know that we shall abide in His presence, and shall not be separated from Him by an endless gradation of phases or spheres because He is too infinitely high for us to behold Him—but we shall see the face of Him who suffered Himself to be made like unto us, and who has called us brethren. The tabernacle of God is with men, and in that celestial city there will be no need of the light of the sun and the moon, for the Lord God shall be its light. And we shall reign with Him there—blessed be His name—with Him who Himself has bought us and washed us in His own blood, making us meet to be partakers of the inheritance of the saints in light. So shall we ever be with the Lord. Therefore we strive, and shall continue to strive, to be "steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

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At last a philosopher has spoken concerning the truths vital to character and conduct and we like the sound of his voice and we appreciate the cogency of his reasoning. We have been in the grip of natural science for so long that some have almost despaired of philosophy, but in this volume it comes forth strong and vigorous and with a message concerning God, Immortality and Fredom that will strengthen many doubting souls. Dr. Hudson is the Professor of Philosophy in the University of Misouri and has given us a book that will help losen the strangle hold that Biology, Chemistry, Modern Psychology and other natural sciences seem to have upon faith in the fundamental verities of life.

After speaking in his Preface of the fact that modern science has seemed slowly and effectively to have destroyed many of the old be-

liefs that were safeguards of the moral order the author goes on to state the purpose of his book thus: "These attitudes of the contemporary mind are unfortunate, and ultimately disastrous. For what we are accustomed to call the great verities are of immense practical significance; a faith in them which takes no account of modern scientific thought will end in inevitable doubt; and while agnosticism of science is sound so far as science goes, it is not final, since it happens that the logic of science is not the only logic there is. The difficulty is that most men of culture tend to think so. For the chief reason for the prevalent skepticism concerning life's fundamental problems is the widespread belief that the range of natural science and of human reason are synonymous; that not only what science demonstrates is true, but that what it cannot or does not demonstrate is either beyond decision or is thereby disproved. One of the principal aims of this book is to show the utter falsity of this position." The reviewer wishes to bear testimony that the author has accomplished this aim, and in so doing has put many under obligation to him.

Natural science is held in the highest regard throughout the book and is given its true place in human knowledge and achievement, but there is justly denied to it the right to speak dogmatically on all truth and to assert that it is the only rational method of attaining truth. This quotation lays bare the seat of the difficulty; "It is again worthy of remark that it is not the great body of scientific specialists themselves who do such things; it is those who take it upon themselves to interpret and enlarge the results that these specialists have gained." Our faith is not being destroyed by pure science but by those who seek to turn the results and hypotheses of science into a philosophy.

I feel that every preacher will be helped and given more confidence in preaching the Word by a study of this book. He will see how the great truths he preaches are grounded in reason as well as in revelation. Besides he will furnish himself with weapons with which to meet the attacks of unbelief that arise on every side and often from his own congregation. The arguments for Immortality, God, Freedom are strong and suggestive and the importance of these truths are fully vindicated. I wish too this book could be read by all who are harassed by doubts occasioned by modern science. It would help them regain their faith and still hold to all the truth that science has unfolded. I consider this one of the most valuable books for our times. It is written in clear, forceful, expressive English and is "written for men and women of average education who have not specialized in philosophy, but who are nevertheless interested in life's greater problems."

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE PERSISTENT PROBLEMS OF PHILOSOPHY. *By Mary W. Calkins.* The Macmillan Company. 577 pages. $3.50.

Philosophy has been defined as an obstinate attempt to think consistently. Its aim is a rational interpretation of the Universe; and its problems are persistent. Admitting that metaphysics raises questions which the finite mind cannot solve its field is so important, and its problems so fascinating that the mind which has felt the passion for ultimate reality and truth cannot refrain from their pursuit, even should the quest prove futile. These "obstinate questionings of sense and outer things" will not down. Every age studies them afresh. Nor is the task a Sisyphean labor. There is progress in its history; and the main currents of thought converge to word a spiritual and theistic view of the world.

The title of this volume is somewhat misleading. It is a history of modern philosophy, rather than a metaphysical discussion of the main questions of philosophy.

It is a scholarly interpretation, and an acute and intelligible criticism of the great systems of metaphysics, from Descartes to Hegel. The last chapter of 60 pages contains a sketch of contemporary systems of philosophy, and states the author's standpoint and conclusions. Its style is clear and readable; it abounds in apt quotations from the original sources, in which the great thinkers are allowed to speak for themselves, and it constitutes the best introduction to the study of modern philosophy with which we are acquainted.

Its value is evident from the fact that this is the fourth edition of the book. Several of its merits may be mentioned:

1. Its careful and intelligent classification of the various systems of philosophy, as monistic, dualistic, pluralistic, materialism, idealism, phenomentation, etc. The author considers this her chief merit.

2. Its persistent pursuit of the primary problem of philosophy—*i. e.*, the nature of Ultimate Reality. Is it one, or many: matter, or Spirit? The answer of each system is given, and its contribution to the progress of philosophy is appraised. The author's own standpoint is that of *Monistic Personal Idealism.* Ultimate Reality is an Absolute Self, or Infinite and Eternal Spirit, in whom finite selves have their origin, continuance, and immortality. It is shown that this is the goal toward which serious philosophy has been tending through the centuries. It will be readily seen that this is only another name for Christian Theism.

3. Her merciless criticism of Immanual Kant. While considering his influence and importance, she considers him a greatly over-rated man, sadly lacking in originality, clearness, and consistency. However, she

regards his system as *positive* rather than *negative* in its conclusion. In other words, the agnosticism of the *Critique of Pure Reason* is corrected and retracted in his *Practical Reason*. Kant positively teaches the existence of God, and the Immortality of the moral self. His alleged agnosticism is due to a narrow and absurd definition of knowledge, as limited to sense-phenomena. The postulates of moral consciousness are knowledge of the most immediate and certain kind, and not mere matters of faith.

The writer of this book is a woman, Professor of Psychology and Philosophy in Wellesley College. It demonstrates that the modern woman can succeed in metaphysics, as well as in business and politics. It is recommended by Professor J. H. Snowden as the best introduction to the study of modern Philosophy for unprofessional readers.

Biographical sketches, and exhaustive bibliographies are placed in a long appendix in the back of the book.

H. B. SEARIGHT.

Washington, N. C.

UNWRITTEN SAYINGS OF OUR LORD. *By Rev. David Smith, D. D.* Hodder and Stoughton, New York. Pp. 151. Price $1.50.

This book gathers from the fathers and from other sources certain Sayings ascribed with more or less probability to our Lord. The author comments on these with the learning and insight that have made him famous.

Besides "A fragment of a lost gospel," the following Sayings are treated by Dr. Smith:

"On the same day He beheld one at work on the Sabbath, and said to him, 'Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed and a trangressor of the law.' "

"In whatsoever employments I may surprise you, in these also will I judge you."

"Wonder at the things before you, for wonder is the beginning of knowledge."

"The world is merely a bridge; ye are to pass over it, and not to build your dwellings on it."

"Where there is one alone, even thus I am with him. Raise the stone, and thou shalt find me; cleave the wood, and I am there."

"Show yourselves approved bankers."

"My mystery is for me and the sons of my house."

R. F. CAMPBELL.

Asheville, N. C.

CREATIVE CHRISTIANITY. *By various authors.* The George H. Doran Co., New York. Pp. 246. $1.50.

This book consists of fifteen addresses by fourteen authors, delivered at Westminster Congregational Church, London. The addresses were given under the auspices of the Evangelical Alliance for the reaffirmation of some of the fundamental truths of Christianity. The addresses differ widely in merit. The first is on Science and the Bible, by H. Wace, Dean of Canterbury. This article is superb, and one only wishes that more space might have been allowed to this writer. Another excellent address is that by Dr. F. B. Meyer on The Holy Spirit in Relation to Fundamentals. Dr. Meyer is at his best in the presentation of this theme. A third address worthy to rank with these two is by Dr. R. C. Gillie on Liberalism and Theology. I have not seen a clearer and more discerning discussion of this theme, as far as it goes ,than is given in this address. The book is an admirable one to put into the hands of those whose faith is unsettled, and will repay a careful reading by all. A statement of the principles of the Evangelical Alliance is given at the close of the volume.

A. F. CARR.

Savannah, Ga.

DEMONISM VERIFIED AND ANALYZED. *By Rev. Hugh W. White, D. D.* Pp. 155. For sale by The Mission Book Co., Shanghai, China. $2.20 (Mex.), and The Presbyterian Committee of Publication, Richmond, Va. $1.25.

This book was written to show, that what the Bible calls demon-possession, is today, as it has always been, a real thing; and that it is the Devil through his agents, actually taking temporary control over those who are physically, psychically or mentally suitable subjects.

He endeavors to prove that those who believe in God and His love are mentally fortified against the Devil and that this accounts for the absence of Demonism in Christian lands.

The author makes an earnest effort to reconcile science and religion, and seems to account for the phenomena in an adequate way. He has given us an interesting hypothesis, for as he says, it is but the beginning of an investigation that should be pushed with energy. The book comes from a life stressed with other duties, yet shows wide reading, earnest thought and much experience with the demon-possessed.

Its technical and matter of fact style fit it for adult readers. Many very interesting cases are quoted; and a timely warning is given to

those who disobey God in the matter of consulting spirits. An evening spent with the book would be worth it if for no other reason than to show us one more phase of our indebtedness to Jesus.

B. CRAIG PATTERSON.

Tengshien, China.

IS THE BIBLE THE INERRANT WORD OF GOD? *By R. A. Torrey, Dean of the Bible Institute, Los Angeles, California.* 185 pages. Price $1.50 net. George H. Doran Co., New York.

The author of "The Importance and Value of Proper Bible Study," "The Real Christ," "What the Bible Teaches," "How to Work for Christ" and other volumes adds in this a timely book on a most important subject. The opening statement indicates the conviction and the style of the author:

> "The Question, Is the Bible the Inerrant Word of God? is the most fundamental of all questions in Religion or Ethics. If the Bible is the Word of God, an absolutely reliable revelation from God Himself, regarding Himself, His nature, His character, His will, His purposes, His plans, and regarding man, his nature, his need, his ruin, the way of his redemption, his duty and his destiny, then we have a sure starting point from which we can proceed to the conquest of the entire domain of Religious and Ethical truth. But if the Bible is not the Inerrant Word of God, if it is only the result of man's thinking, speculating and guessing regarding the great themes with which it has to do, and therefore not at all dependable, even though it be the best result of man's thinking, speculating and guessing in existence, we are all at sea, drifting we know not whither, though we may be perfectly sure that we are not drifting toward any safe port."

The closing chapters of the book are given to an examination of the evidence for the resurrection of our Lord and an exhibit of the gains possessed by the man who believes firmly in the Christ who rose from the dead. The book is readable and helpful.

J. GRAY MCALLISTER.

Presbyterian Theological Seminary, of Louisville, Ky.

THE CHURCH IN AMERICA, A STUDY OF THE PRESENT CONDITION AND FUTURE PROSPECTS OF AMERICAN PROTESTANTISM. *By Professor William Adams Brown, Ph. D., D. D.* Macmillan Company, New York. 1922. Pp. 378. $3.00.

This portly volume of 378 pages, by Professor Brown of Union Theological Seminary, New York, entitled "The Church in America," is an

elaborate study of present conditions and future prospects of Protestantism in America. Professor Brown was the Chairman of the Committee on the War and the Religious Outlook, and Secretary of the General War Time Commission of the Church. He is also a member of the Board of Home Missions of the Presbyterian Church, U. S. A., and Chairman of the Home Mission Committee of the Presbytery of New York. He is probably as well qualified to discuss the present-day conditions and prospects of Protestantism in this country as any other man. His book gives evidence of his familiarity with the subject, and his ability to analyze and clearly present the mass of material at his disposal.

He deals with the subject under five different heads: First, what he calls the environment in which the Church must work; under which he discusses the religion of the average American as it was revealed during the war, especially in the examination of young soldiers; and also the problems of race, of class, and of nationality in this country. Moreover he recognizes the wider outlook of the Protestant Churches in Foreign Missions and International Brotherhood. He shows how largely the various religious elements in this country favored the League of Nations: "It was unavoidable that religious people should actively interest themselves in the League of Nations. No political issue for generations received such instant and whole-hearted support from the Churches." (Page 57.) No part of Dr. Brown's discussion is more interesting than this.

The second part of the Book is devoted to a discussion of the equipment of the Church for its great task; and this is considered especially in the light of the revelations of the religious condition of the country brought out by the war. There are three chapters under this part, entitled, "Where the War Found the Church," "What the Church Learned in the War," and "Where the War Left the Church." The third part is devoted to defining the Ideal of the Church; stated in other terms, as the Standard of Judgment to be applied. Under this head the author treats of the relation of the Church to modern scientific movements, and especially to what he calls "the new social order." He insists upon more unity and co-operation among the different Protestant bodies; and yet recognizes that spiritual unity must precede any practical organic unity. In the fourth part the author dwells upon the organization of the Church for its work in the world. Under this head he advocates a united Church for small villages and country districts, which should be regarded as a Community Center. Theoretically, of course, this is a good suggestion; and what are known throughout the country as Union Churches and Union Sunday

Schools have been, and are being tried; but unfortunately the results in the past have not proved very satisfactory. The fifth part of Dr. Brown's book is devoted to a consideration of the creative forces at work within the organization and the training which is necessary for the realization of the Church's ideal in the future. Much attention he thinks should be devoted to religious education, and to the training of religious leaders. The Church, he insists, should become a training school in co-operative thinking.

The author is the master of a splendid English style, and his book is worthy of careful study. He is a liberal thinker, and believes that the Church should take part in all of the great socialistic and political movements. It is difficult at times to understand his real point of view. But what he has to say is always interesting and worthy of consideration.

RUSSELL CECIL.

Richmond, Va.

PROGRESS IN RELIGION TO THE CHRISTIAN ERA. *By T. R. Glover, D. D., L. L. D.* The Geo. H. Doran Co., New York. 1922. Pp. 350. $2.00.

This book consists of the Wilde Lectures for 1922, delivered at Lowell Institute, Boston. The author is a Fellow of St. John's College, Cambridge, and Public Orator for the University. He is the writer of a number of books, of which the best known is The Jesus of History, coming from such a source it is hardly necessary to say that the present volume is characterized by great scholarship and intellectual vigor. The literary style is miserable. The sentences are long and involved. There are multitudes of needless parentheses and asides. There are obscure figures and allusions. The writer lacks the power to present his ideas in a clear and pointed way. Like most of the critics, Dr. Glover is lacking also in the scientific temper. But he is not so much lacking in this as most of them are. His conclusions are sometimes too large for the facts. For instance he proves from I Samuel 19:13 that David worshipped images. The image that Michael put in David's bed to fool her father with was an image that David kept in his house to worship. He does not regard the earlier Old Testament history as authentic. The actual facts he finds hard to discover. But there was an exodus from Egypt and warfare between Israel and the Canaanitish tribes. His Chapter on the Prophets is more satisfactory. They have an authoritative message, though he seems to represent them as finding God rather than as being found of Him.

A great deal more space is given to the history of religion among

the Greeks than among the Hebrews. He traces the progress of the Greeks' conception of their Gods from the earliest days through Homer, Hesiod, the early critics, the great poets and philosophers of the fifth centry B. C., and on through Plato and the Stoics. He finds that the personality of God, the necessity of righteousness, and the immortality of the soul are the truths that have progressively emerged and become clear convictions before the Christian era. The book is interesting and instructive, though it is not a great book, and not of primary importance.

A. F. Carr.

Savannah, Ga.

Religion and the Future Life. *Edited by E. Hershey Smith, Ph. D.* Fleming H. Revell Company, New York. Pp. 338. $3.00.

This is a composite book consisting of twelve essays by distinguished American scholars on the place of belief in the soul's immortality in the historic religions of the world. The book is the result of a seminar conducted by the Editor in Yale University in 1920-21. The whole volume constitutes a very excellent study of the history of belief in life after death in religion. The headings of the twelve essays will best give an idea of the purpose, scope and content of the book. These are: "The Idea of the Future Life Among Primitive Tribes," "Ancient Egyptian Ideas of the Life Hereafter," "Immortality in India," "Immortality Among the Babylonians and Assyrians," "The Ancient Persian Doctrine of a Future Life," "Immortality in the Hebrew Religion," "Immortality in Greek Religion," "Immortality in the Synoptic Gospels," "Paul's Belief in Life After Death," "Immortality in the Fourth Gospel," "Immortality in Mohammedanism," "Life After Death." Thus it is seen that a very complete discussion of immortality as an age long and world-wide hope of the human heart is given us, and anyone making a study of this living subject cannot well afford to neglect this book.

I feel constrained to say that the essays relating to immortality in the Hebrew and Christian religions are somewhat disappointing as they are written from a rather extreme liberal position, yet all clearly maintain that immortality is taught in the Biblical religions. Perhaps this is all we have a right to expect in a book like this. However, Dr. Porter, of Yale University, in his essays, "Paul's Belief in Life After Death," develops a fresh and strong argument for immortality from Paul's experience of the spirit of Christ as the creator of a new moral nature. This impresses me as being the finest piece of constructive work in the book. The editor in the concluding essay sums up the

result of this study in these words: "Thus the history of religion shows, that from very early times down to the present this idea of the future life has been conspicuous in man's religious belief; and, as religion has been one of the most potent forces in the evolution of the race, contributing in its nobler forms to the realization and conservation of the highest values of the individual and of society, belief in life hereafter has made a most substantial contribution to human character and progress."

Dr. Sneath's part in this seminar was to contribute an essay on the idea of the future life as developed in the history of philosophy, and he makes the statement in this volume that no less than twenty arguments for belief in the soul's immortality appear in the history of philosophic thought. He promises his essay in a volume to be published later which we await with interest.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE ART OF PREACHING IN THE LIGHT OF ITS HISTORY. *By Edwin Charles Dargan.* George H. Doran, N. Y. Pp. 247. $1.75.

The first interest that attaches to this book is the newness of its theme. We have many books on the History of Preaching; but this is the first one to fall under our eyes of the history of the art of preaching. It is a pleasant experience to be led through the historic centuries over a new road, and through somewhat new scenery. This is what our author does for us. He goes back to the ancient prophets for his starting point. He finds there some of the primitive elements of the art with which he deals, and also certain exemplars of the art. He thinks "Jeremiah and Isaiah were not only great orators but trained orators." Possibly so, but given such men and such themes, suppose them filled with a Divine afflatus, and their free speaking is sufficiently accounted for.

It is not clear that our author finds anything of much value pertaining to his theme in either the Old or New Testament. In fact it is not till he reaches St. Augustine that he comes to material of special interest on the art of preaching. The Early Church fathers did not preach sermons, they indulged in homilies, something like modern prayer-meeting talks.

We are much indebted to Dr. Dargan for making us acquainted with Augustine's book, bearing the title, De Doctrina Christiana (On Christian Teaching). He characterizes it as a "justly famous and profoundly influential study of the art of preaching, highly suggestive and useful." He further states that after Augustine there was no treatise on preaching *for* several centuries. This is but another illustra-

tion of the almost limitless extent to which that great mind did the thinking for the church from his own day to the period of the Reformation.

Our author covers quite thoroughly all the Christian Centuries, noting all the books on the Sermonic art. No writer made any noteworthy advance on Augustine until we come to Erasmus. This phenominal scholar and versatile writer put forth a long and labored treatise with the title, "Ecclesiastes, sive Concionator Evangelicus." It was published the last year of the author's life, and represented a very unusual amount of labor for Erasmus to spend on one book. It is represented as a work of great and permanent value.

The outbreak of the Reformation meant a wide-spread revival of preaching. The sermon took the central place in Protestant worship. The intensified interest in the sermon awakened a corresponding interest in the art of making sermons. Works on Homiletics were issued from the press in great numbers. Nearly all the leading Reformers felt called upon to render assistance to their brethren in preparing for their pulpit work. In addition to calling attention to great numbers of treatises belonging to this period Dr. Dargan devotes considerale space to discussing the merits of the more important ones. He traverses all branches of the Protestant Church and pays his respects likewise to all the Homiletic products of the Roman Catholic Church.

Our author follows a similar course through the succeeding history down to the present. He credits the writers of the nineteenth century with having reached high water marks, giving first place to Broadus' "Preparation and Delivery of Sermons."

We commend the book as a thorough piece of work by a competent scholar. The theme is one that should interest all preachers. Richard Baxter is quoted as saying: "Nothing is more indecent than a dead preacher speaking to dead hearers the living truths of the living God." We should spare ourselves no labor that would save us from such "indecency."

R. C. Reed.

Columbia, S. C.

Preaching and Sermon Construction. *By the Rev. Paul Bull, M. A., Priest of the Community of the Resurrection.* Macmillan. Large—8 vol. Pp. 314. $2.50.

The Preacher and His Sermon. *By the Rev. J. Paterson Smyth, L. L. D., D. C. L., late Professor of Pastoral Theology, University of Dublin.* Doran. Small—8 vol. Pp. 143. $1.50.

The first of these writers is an Anglo-Catholic, prating about auricular confession, the mass, "Our Lady," etc. His book may appeal to his

own party, but it interests us only as a series of object lessons on how not to preach. Such sermons as he suggests, based on such outlines as he gives, would put our people to sleep, and sleep is a blessing. The author is neither unlearned nor weak, but he lives in a different world.

Dr. Smyth is one of our most popular religious writers, and he might well be mistaken for a British Presbyterian of the school of Marcus Dods and John Watson. In this little book he shows the importance of the preacher's personality, and of his being always at his best. He insists that the first five years in the ministry are the most critical, and that a man must give himself, at any cost, to the preparation of his Sunday sermon.

The best chapter, entitled, "Placere," stresses the habit (not simply the power) of holding the attention of all of your hearers throughout all of your sermon. Here are two axioms: "Preaching is of no use at all unless you can make your people listen to it." "It is possible for every preacher, more or less, to make his people listen." "There are some preachers," says Archbishop Magee, "whom you *cannot* listen to; some whom you *can* listen to; and some whom you *must*." Dr. Smyth hopes, by this book, to help increase the number in the third class.

"The Gospel is Good News. If a man who had never heard of Christianity were to learn the Gospel first from the preaching in some of our Churches, I fear he would not be much impressed with its goodness or its gladness."

"I do not think any other set of men waste their time as much as we clergy do, nor talk so much about the many interruptions and the many engagements that prevent their being hard students. Whenever I hear a man talking like that, at any rate outside the busy centers, I feel pretty sure that he is wasting his time, and has no fixed, punctual, systematic habits of work."

On the whole this is one of the most unassuming, suggestive, inspiring books on homiletics that I have read of late, and it is the sort that might well be handed on from one young minister to another. But I question whether it is wise to fill one's shelves with books which are primarily inspirational, at least before one has bought and mastered the solid books on homiletics.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

TYPES OF PREACHERS IN THE NEW TESTAMENT. *By the Rev. Prof. A. T. Robertson, A. M. D. D., Professor of N. T. Interpretation in the Southern Baptist Theological Seminary.* Geo. H. Doran, 1922. Pp. 238. $1.60.

Dr. Robertson is one of our few conservative scholars who write well. At his best he is most interesting and helpful, even to lay readers, and he is always sane, always scholarly, always suggestive. But even Dr. Robertson is not always at his best, for how could he be when he publishes so much?

"The author has already written books about the Baptist, Jesus, Paul, Luke, the Apostle John, Mark and has one on the stocks about Simon Peter. So these are not included in this volume." (Quoted from the preface.)

The present volume consists of sixteen character studies, in which Dr. Robertson employs freely and deftly the results of his lifelong delving into bibical and extra-bibical sources of information. The chapter titles in a number of cases are quite happy. Apollos, for example, is "The minister with insufficient preparation"; James, "the man of poise"; Philemon, "the man with a social problem" (these passing comments on slavery will arouse some discussion); Thomas, "the preacher with honest doubts"; Matthew, "the business man in the ministry"; Diotrephes, "the church regulator," that is the boss (would that he had been the last).

One lays the book down asking how such men could ever have done so much to turn the world "upside down." It must have been because of the heavenly treasure in the earthen vessels.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

SPIRITUAL ENERGIES IN DAILY LIFE. *By Rufus M. Jones, Litt. D., D. D., Professor of Philosophy in Haverford College.* Macmillan, New York. Pp. 179. $1.50.

What Montreat is in August this book ought to be in December. "Grace is as much a reality as mountains are." In our "days of greater visibility" we can see that the grace of God is the supreme spiritual power in the universe, and that it is released in its fulness in response to the faith of man. Faith is a living, vital relation with God, through Christ, giving man such insight that he can endure anything, if God will, and do anything.

"What is needed above everything else now is that we shall not lose any of our vision of Christ as Saviour, and that we shall live our lives in His presence. Arguments may fail, but one who looks steadily

at this voluntary Sufferer, giving Himself for us, will cry out, with one of old, 'My Lord and my God!' Nothing short of this will do, I believe, if Christianity is to remain a saving religion."

In the closing chapter, "Psychology and the Spiritual Life," Professor Jones repeats what he wrote twenty years ago, and what many of us find true in our modern universities—that thinking men and women are being alienated from our faith much more largely by modern psychology than by physical science. "Psychology has gone the way of the other sciences and taken an increasing slant towards naturalism," so that the so-called psychologies of religion reduce it either to a naturalistic or a subjective basis, in either case stripping it of divine power.

In taking sharp issue with the "behaviorist psychology," which is the vogue just now, and with the "mind states theory" of William James, our writer suggests a trail which some young scholar may well choose to follow much father than it has yet been traced. For as Professor Jones contends, if thinking men are to continue to be Christian they must be able to reconcile their religion with their psychology.

Some of these chapters are even loftier than others, but all will prove rewarding. Rarely do we find so delightful a guide as Professor Jones, who has been for years our wisest interpreter of Mysticism.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE FIND-YOURSELF IDEA. A Friendly Method of Vocational Guidance for Older Boys. For the use of Adult Leaders. *By Clarence C. Robinson, Secretary for Employed Boys, International Y. M. C. A.* Associated Press, New York. Pp. 134. $1.40.

"Vocational guidance is the new science of self-discovery," and the strategic time for it is in the later teen-age. It seeks "the largest realization of the possibilities of every child and youth, measured in terms of service."

Throughout this book there is a refreshing emphasis upon religion as the determining factor, and the Fundamental Life Work Decision given here (p. 113) would do credit to any Church in appealing to each of her boys to strive to discover "that form and place of life work where I can become of the largest use to the Kingdom of God."

The author is thinking chiefly of campaigns involving hundreds and even thousands of boys, and his program calls for complicated organization, blanks of many sorts, large numbers of "interviewers," chosen from the most Christian men in the various callings, and also a vigor-

ous follow-up system, so that every boy shall be brought to make his own decision, and to follow it out through life.

In Rochester, N. Y., 855 employed boys formed such definite decisions, one choosing the Protestant ministry. As a rule less than 10% of these employed boys make a quick change of occupation after they form a new life work decision. The movement is still young, but wherever it has had a fair trial it has brought wholesome results.

We in the Church ought to be doing this sort of work, perhaps on a smaller scale, but carefully and in faith helping every one of our boys to find himself. If we wait until he goes to college, or enters business, as a rule we are too late.

This is a helpful book. It is not "inspirational" and so it will appeal only to those who are interested in boys and in helping them to find themselves, for their own good and for the growth of the Kingdom.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

HAPPINESS AND GOODWILL, and other Essays in Christian Living. *By J. W. MacMillan, D. D., Professor of Sociology, Victoria College, Toronto, Canada,* Doran, New York. Pp. 154. $1.35.

These ten essays on life problems are written by a reverent thinker who knows modern psychology and sociology, but who has not lost sight of the individual and his place in the Kingdom.

Each of these chapters is the unfolding of a large, helpful truth wrapped up in the title. For example: "Happiness a By-Product"; "The Lair of Evil" is the heart of man; "The Rearguard of Goodwill" is forgiveness. The best chapter, "Judge Not," contains one peculiarly suggestive paragraph.

"No mother ever nagged her child as the Church nags the world. Modern organized religion has little of the respect and esteem which the apostle Paul felt for 'them that are without' . . . . It has become too much an institution for blaming people, too little for helping them."

As a series of ethical essays this book is a success, and yet it raises hopes which it does not fulfil; it fails to grip; perhaps because it presents no one compelling ethical power. Instead of essays "linked up with the practices and teachings of Jesus," who may or may not be divine, the world just now must find its moral dynamic where this author doubtless finds it for himself—in the divine Christ and in His Cross.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

WHEN JESUS WROTE ON THE GROUND. *By Edgar DeWitt Jones, D. D., Minister at the Central Christian Church, Detroit.* George H. Doran Co. Pp. 234. $1.50.

These are good sermons for devotional reading. The style is perspicuous and pleasing, enlivened with many apt illustrations and adorned with many bits of poetry gathered with rare good taste from many sources and woven into the text with the skill of an artist.

There is no theology, no philosophy of religion, no discussion of vexed questions of interpretation, but the sermons deal exclusively with practical Christian living.

For two things especially are they to be commended, they are free from any taint of modernism. As far as appears, the preacher is content with the Bible as it was handed down to us from former generations. The other thing is a loyal devotion to Christ. He seldom concludes a sermon without bringing the soul into the presence of its Savior.

R. C. REED.

Columbia, S. C.

PARENTHOOD AND CHILD NUTURE. *By Edna Dean Baker, President of the National Kindergarten and Elementary College.* The Macmillan Company. Pp. 178. $1.50.

This is an excellent work of its class, the best this writer has seen. It seems to have been prepared for use as a text book in something like a Parents' Training Class. Adopting the care worn fourfold division: Infancy, Early, Middle, and Later Childhood, it treats of the changing physical needs, the instinctive equipment, the mental activities, and the moral and religious natures of the child and makes an intelligent effort to bring the discoveries of modern child study to the assistance of parents in supplying the various elements of a proper training at the most opportune times and by the most successful method. There are ten chapters, each followed by a list of interesting, thought stimulating question about children and childhood. Also there is given, after each chapter, a list of references and at the end of the book an Elaborate Bibliography of the subject. A valuable book for parents and parent-trainers.

C. M. RICHARDS.

Davidson, N. C.

THE SIMPLE GOSPEL. *By H. S. Brewster.* The Macmillan Co., New York. Pp. 201. $1.50.

This book is an exposition of the Sermon on the Mount. It is of convenient size and good print with introduction and eleven chapters. Throughout it is the social and industrial import of the Master's great utterance that is emphasized, and a rather terrific arraignment of our social, industrial, and political life is made, generally speaking, with apparent reason on the author's side but without that sweet persuasiveness which arouses a desire on the reader's part to make things better.

The author, I think, misinterprets our Lord's attitude toward His own Law given by Moses and seems to have rather loose and convenient views as to Textual Criticism.

C. M. RICHARDS.

Davidson, N. C.

HOW TO MAKE THE CHURCH GO. *By William H. Leach.* George H. Doran Co., New York. 128 pp. Price $1.50.

"The idea back of this book is not to invent new tasks for the minister. It is rather to discuss from an executive point of view many of the tasks of the ministry and to show the principles underlying executive success."

There are eleven chapters, "The Minister as an Executive," "Forces Which Move Men" (two chapters), "The Church Office," "The Minister and His Official Board," "Committee Organization and Management," "Keeping in Touch With the Congregation," "A Working Program for the Church," "The Financial Campaign," "A News Space Clinic" and "Getting the Most from Volunteer Workers."

Dr. Leach is, himself, a Presbyterian Minister and all his suggestions are sane and helpful.

HERBERT S. TURNER.

Staunton, Va.

EDUCATION FOR SUCCESSFUL LIVING. *By James E. Clarke.* Westminster Press, Philadelphia. Pp. 152. Paper 75 cents. Cloth $1.00.

This book is intended to answer for serious minded boys and girls the question, How can I make my life successful? The author suggests that it be used as a basis for prayer meetings and study classes.

The essentials of success in any sphere of activity are declared to be a true aim and the equipment necessary to hit the mark. Life is a quest for big game, and education is training in marksmanship.

The author deprecates the said lack of religious education in our present system, and quotes President David Kinley, of the University of Illinois, as saying, "There is no complete education without religion. Since education is primarily the development of character, and since character is, after all, the training in moral standards, and since training in moral standards depends upon religious belief, it follows that religious training is a necessary part of a complete education."

There are valuable suggestions as to how we may put more religious training into our educational institutions.

R. F. CAMPBELL.

Asheville, N. C.

"PASTOR AND EVANGELIST." *Rev. Charles L. Goodell, D. D.* George H. Doran Co. Pp. 129. $1.35.

What sort of book would you expect from Dr. Goodell on such a subject? Well, this is that kind of a book.

In his own ministry he combined in a rare manner both words of this title—"Pastor, Evangelist." This is a book especially for the minister, and would be of unusual value to the young minister just beginning his life's work. It will help him to search his own soul and purposes, will bind him closer to the Jesus of life and service, it will send him into the homes of his people to establish the family altar, will show him the possibilities of accidental evangelism. It will give him a new vision and a new grip of his work as a minister. It will remind him that the minister preaches by what he is as well as by what he says—that his message is the word wrought out in the hot fires of the preacher's own spiritual experience.

The closing chapter is on "The Pastor-Evangelist's reward," which each man must find out and will find out for himself.

ERNEST THOMPSON.

Charleston, W. Va.

MISSIONARY HEROES OF AFRICA. *By Rev. J. H. Morrison, M. A.* George H. Doran Co. Pp. 267. $1.50.

This is a collection of Life stories of some of the greatest missionaries of the Dark Continent, written by one who is thoroughly acquainted with Africa through his travels and personal experiences.

While written especially for the young it is yet of thrilling interest to one grown up at least as the reviewer can testify. There are ten chapters in all, the first one deals with: "The Dark Continent Before the Dawn" and the Coming of the First Missionary.

The other chapters deal with the Missionaries themselves, the in-

fluences which led them to Africa—the hardships, the methods and the results of their work.

What a thrilling procession from "Robert Moffat, Missionary Pioneer," who went to Africa in 1817, down to Mary Slessor, of Calabar, who laid down her life in Africa, for Africa, January 13, 1915.

Well nigh 100 years of African Missionary History is covered by this wonderfully interesting book.

What names stand out: "Livingstone, Missionary Explorer"; "John Mackenzie Missionary Statesman"; "Stewart of Lovedale of Livingstonia"; "Mackay of Uganda"; "Grenfell of the Congo"; "Coillard of the Zambesia."

Get the book for your boy or girl and then read it yourself.

ERNEST THOMPSON.

Charleston, W. Va.

OLD TESTAMENT HISTORY. *By Frank Knight Sanders, Ph. D., D. D., Director of the Board of Missionary Preparation.* Charles Scribner's Sons, New York. 158 pages. Price $1.25.

This small book is one of the ten or more in the "Life and Religion Series," which are being issued by Professors Sanders and Sherman as concise handbooks for use by individuals or in colleges as the foundation for more detailed study of the Bible. Another volume, "Old Testament Prophecy," has already been issued, and was reviewed in a previous issue of this Review. The book presents the outline of Old Testament and Jewish History from the pre-Mosaic beginnings down to the entrance of Rome, through Pompey, into the affairs of Palestine.

The material is well arranged, the outstanding features of a great history are impressively presented, and the book throughout is most readable; but it steadfastly assumes a radical criticism, and makes dogmatic denials of plain Scripture statements on the basis of a preliminary criticism of which the average reader is unaware. Such a history, therefore is sure to be unsettling and confusing to the very class of lay readers, for whom it has been designed.

EDWARD MACK.

Union Theological Seminary.

THE CROSS AND THE GARDEN. *By Rev. F. W. Norwood, D. D.* The Geo. H. Doran Co., New York. Pp. 189. $1.50.

This is a book of sermons by the minister of the City Temple, London. Some good sermons make poor reading, but not so with these. They are delightful. There is in them rather more of positive state-

ment of some fundamental things than might be looked for in the successor of Reginald J. Campbell. The sermons can hardly be called powerful, either in intellectual grasp and vigor, or in spiritual passion. But they have true spiritual fervor and vital godliness, and they are models of literary charm and beauty.

A. F. Carr.

Savannah, Ga.

The Ministry as a Life Work. *By Robert L. Webb, D. D.* The Macmillan Co., New York. 1922. Pp. 96. $1.00.

This book is one of a series, for the use of Y. M. C. A. workers and others who are endeavoring to help young people solve the problem of their life's work. It is a splendid presentation of the ministry, and although intended for those who are facing the problem of life work, it is a real inspiration to one in the active ministry and holds the attention from the first page to the last.

The author feels we have emphasized too much in the past the altruistic motive in presenting the call to the ministry, and too little that "The ministry must be, not of man's choosing but God's calling, and the man who elects it must feel the burning of the message in his soul." The supreme business of the minister, he thinks, is to minister to the spiritual life of the race, and the important tasks of social reform and all others must be subjected to this objective. The author finds the explanation of the present lack of candidates for the ministry in the lack of a sufficient motive of a worthy service. "The sufficient motive has never failed to evoke the sufficient response."

We most heartily recommend this book to all the young men of our Church.

The quotation at the bottom of page 31 is from Jeremiah and not Ezekiel, also we find one or two other minor typographical errors.

Herbert S. Turner.

Staunton, Va.

The Road Without a Detour. *By the Rev. P. H. Pleune.* Presbyterian Committee of Publication, Richmond, Va. 104 pages. Price $1.00.

The task of preaching to children is no easy one. The average preacher, indeed, will be quick to admit the difficulty and his own limitations in this field, yet every one of us should be wise enough, and patient enough, to seek excellence in this as in other parts of our work and at the same time generous enough to acknowledge that some are peculiarly gifted in this service for the young.

The author of this volume possesses the rare gift of speaking to the

heart of the children of his congregation. I had learned of his success in his sermons to the children of the First Presbyterian Church, of Paducah, Ky. But I know personally the excellence of his work for the children, my own among them, of the Highland Presbyterian Church, Louisville. This volume, issued in response to the requests of many who have heard these sermons, will win the hearty appreciation of ministers, parents and many others to whom the welfare of children is of first consideration. The book is made the more valuable, and, I believe, unique, by the addition of a brief prayer at the close of each sermon. I predict for the book a wide and profitable reading.

J. GRAY MCALLISTER.

Presbyterian Theological Seminary of Kentucky, Louisville.

FOUR VOLUMES OF SERMONS PUBLISHED BY DORAN, NEW YORK.

WEEK-DAY SERMONS. *By Rev. R. W. Dale, M. A., LL. D.* Pp. 255. $1.50.

CATHEDRAL AND UNIVERSITY AND OTHER SERMONS. *By Right Rev. Handley C. G. Moule, D. D.* Pp. 278. $1.50.

HOLY GROUND. *By Rev. T. H. Darlow, M. A., Literary Editor of the British Bible Society.* Pp. 271. $1.50.

THE FORGIVENESS OF SINS. *By Rev. Principal George Adam Smith, D. D., LL. D.* Pp. 266. $1.50.

Dr. Dale's Week-Day Sermons comprise twelve sermon-lectures on exceedingly practical themes, such as "Talebearing," "Cheerfulness," "Amusements," etc. In his preface the author says, "they are about every-day life, and one finds this more than true. And yet, though they are subject sermons, they are not unscriptural nor unspiritual, but rather reflect the purest teachings of the Bible. Dr. Dale's style is simple and his reasoning clear. These sermons were written for the express purpose of being helpful to readers, and the reviewer thinks that they will achieve that end. It will profit anyone to read this book.

Entirely different is the volume of seventeen notable sermons by the late Bishop of Durham. Bishop Moule's style is familiar to us through his fine commentaries. His sermons are beautiful, highly devotional, and with a touch of the mystical. The writer brings to his task the recollections of a long life enriched by hallowed associations and sacred memories. One sermon will contain a loving tribute to his beloved teacher, Bishop Lightfoot, and in the next we catch a reflex of the great teacher in the painstaking word studies, that a text may be clear

to his readers. These sermons give us a memorial of Bishop Moule at his best, most of them having been preached on special occasions.

Holy Ground is a volume of brief meditations on the "sacred places of experience which are the spirit's Palestine." The treatment can best be seen by a quotation: "The believing Christian has always a Bethel of his own. We can remember what it was like—perhaps a humble church, a narrow chamber, a nameless spot among the quiet fields, unrecognized by any other trembled at His awful nearness, and heard His call, and gave ourselves up in surrender to His love." There are other treatments like this, as "The Cottage at Nazareth" or "The Garden of the Crucifixion." The treatment is fresh and suggestive, and the reader is well repaid for his perusal.

The last volume contains fifteen really great sermons by the distinguished author of the "Historical Geography of the Holy Land." Its title, The Forgiveness of Sins, is taken from the first sermon, though there are others, and even better ones, on themes as equally important. There is a wide variety ranging from such themes as "Temptation," "The Word of God," through a character study of "Esau," to the last two "Sermons Before Communion." Dr. Smith's sermons are all clearly outlined; his diction is unembellished while carrying conviction; his treatment is refreshing and satisfying. One of the great preachers of this age, this volume should soon be found on the library shelves of all who are seeking the best in sermonic literature.

T. P. JOHNSTON.

Christiansburg, Va.

BRIEF REVIEWS BY THE EDITOR.

1. THE EVANGELISTIC CYCLOPEDIA. *By Rev. G. B. F. Hallock, D. D.* Geo. H. Doran Co. 1922. Pp. 352. $3.00.

This is a handbook for the pastor as his own evangelist. Dr. Hallock, editor of "The Expositor," needs from us no testimony as to his fitness for the task he has undertaken.

This cyclopedia contains ten chapters, as follows: I, Five Hundred Revival Texts and Themes; II, Four Hundred and Fifty Evangelistic Illustrations; III, Two Hundred Evangelistic Outlines and Sketches; Pastoral and Vocational Evangelism; X, Ten Great Revival Sermons, including McCheyne, Spurgeon, Chapman, Moody, Burrell, etc.

Because of prejudice against using such sources for sermon outlines and illustrations, it is fair to say that Chapters IV-IX are worth having as a separate volume for suggestive policies and inspiration, and

the same might be said of Chapter X. Even Chapters I-III are highly suggestive, and many of the illustrations are applicable and usable by anyone.

The present reviewer says Amen to the following quotation from the introduction by Dr. Joseph A. Vance, D. D.: "It has not only 'feathers for arrows,' but it has, out of Dr. Hallock's own soul, that which will put a man on his knees pleading for souls."

2. To Be Near Unto God. *By Abraham Kuyper, D. D.* Eerdmans-Sevensma Co., Grand Rapids, Mich. 1918. Pp. 611. $1.00.

We all recognize the sincere evangelical Calvinism which is manifested in all the works of Dr. Kuyper. This volume is composed of one hundred and ten devotional discussions based on Scripture texts. The general theme is indicated by the title. For the meditative hour and personal profit they are suggestive. The volume is a very small one because of the size of the pages and the print.

3. Preaching as a Fine Art. *By Rev. Roland Cotton Smith, former Rector of St. John's, Washington.* Macmillan. 1922. Pp. 46. $.75.

Two splendid and practical lectures delivered before the Divinity Schools in Alexandria, Cambridge and New York. "Our message is the same, the fault lies in the method." Lecture I., "The Preacher as an Artist." The purpose of preaching is to create the image of God in the souls of men. Lecture II, "The Artist's Tools." Know God as revealed in the Spirit and Bible, and then look on the words and the sermon as merely the instrument. After reading this no one can consider the sermon as an end in itself.

4. Heroes of the Church. *By Park Hays Miller.* Westminster Press, Philadelphia. Pp. 71. $.50.

A permanent form given to a series of twelve lessons in the Intermediate Department Graded Series. The lesson divisions have been left out, and we have here twelve brief biographies of the "Later Christian Leaders" in popular style, and easily adapted to class work. Biographies cover: Polycarp, Augustine, Bernard of Clairvaux, Wyclif, Huss, Luther, Zwingli, Calvin, Knox, Wesley, Francis, Makemie, W. A. Shedd.

5. Victory Over Victory. *By John A. Hutton, D. D., Pastor Belhaven United Free Presbyterian Church, Glasgow.* Doran Co., New York. 1922. Pp. 261. $1.75.

The British Weekly reckons Dr. Hutton as among the first dozen preachers in Britain. "That the Ministry Be Not Blamed" has been

very popular. Here we have twenty-seven sermons marked by sincere spirit and popular style. There is no special theme running through the book.

6. Real Religion. *By Gipsy Smith.* Geo. H. Doran Co., New York. 1922. Pp. 170. $1.35.

Thirteen revival sermons delivered during the twentieth visit of the evangelist to America in 1921. They are heart-felt and direct with no resort to slang or sensationalism. They make fine studies for the preacher aside from their intrinsic value.

7. The Meaning of Life. *By Rev. A. Edwin Keigwin, D. D., Pastor West End Presbyterian Church, New York.* Geo. H. Doran Co., New York. 1922. Pp. 260. $1.50.

This is a unique series of sermons, twenty-three in all. Each one is an attempt to answer some of the questions and riddles of life which have been brought to the pastor. What is Spirit, what is happiness, the place of reason, ambition, the questions of death and resurrection, and others of similar nature are taken up in a practical way and discussed. Dr. Keigwin admits that it is an attempt to answer the unanswerable, and yet people want to know, and it inspires faith to see some light. We could not expect to agree with him in everything he says, but his sermons are extremely thought provoking and suggestive.

8. The Glory of His Robe. *By Edward John Stobo, M. A., S. T. D.* Geo. H. Doran Co., New York. 1922. Pp. 269. $1.50.

Fifty meditations for the quiet hour, and they are good ones too, full of personal illustrations and experiences as well as literary. Dr. Stobo is an ordained Baptist minister, but because of health he has given himself to journalism, especially in the religious press. He knows how to write. Here are some characteristic titles to the chapters: "The Worth of a Smile," "My Friend, the Minister," "How God Comforts," "Our Hard Days," "Curvature of the Soul," "The Transforming Touch."

9. The New Ten Commandments. *By Louis Albert Banks, D. D.* Fleming H. Revell Co., New York. 1922. Pp. 186. $1.50.

The title above is the same as that of the first sermon. There are twelve others, all dealing along the general line of bringing Christ to bear on the problems of life. The present reviewer likes sermons that

abound with pointed and practical illustrations. This quality is characteristic with these.

10. Ten-Minute Lessons on The Presbyterian Church in U. S. A. Pp. 79. $.25.

11. Church Officers in the Presbyterian Church. Pp. 32. $.15.

12. The Deacon and His Office. Pp. 31. $.15.

The above in paper backs are for sale by the Presybterian Board of Publication, Philadelphia. All three are in the revised editions. The subjects covered are indicated by the titles, and any pastor needing material for instructing the officers in the Church would do well to order these and see for himself.

13. The Mind of the Master. *By Rev. John Watson, D. D. (Ian Maclaren).* Geo. H. Doran, Publishers. Pp. 338. $1.50.

The spiritual insight of the saint combined with the skill of the artist render every one of the fifteen sermons which compose this volume inspiring to the spirit and stimulating to the mind. This is the fourth edition which testifies to the popularity of the great Scottish Presbyterian preacher and author of "Beside the Bonnie Brier Bush." Christ and His teachings and attitudes toward man and God form the general theme of all the sermons. "His spirit lives after him" and we are glad to have these messages from the lips of one who has gone before.

14. The Gospel of Sovereignty. *By Rev. J. D. Jones, D. D.* Geo. H. Doran Co. 1922. Pp. 328. $1.75.

Dr. Jones is a leader of the Congregational Church in England, and his messages are powerful and spiritual. In this volume we have twenty-three sermons on a variety of subjects. We thank him for his strong convictions on the Lordship of Christ, the reality of sin and the necessity for a life of holiness; but we could wish a different attitude toward organic theistic evolution, the meaning of the atonement and the place of creeds in the life of the Christian. These are fine examples of textual sermons topically treated.

15. In the Footsteps of the Master. *By J. H. B. Masterman, M. A., Canon of Coventry.* Macmillan Co. 1922. Pp. 125.

This volume contains one hundred and four sermon outlines on the Gospel of Mark. Key verses are selected, and the practical lessons contained are brought out and discussed under three or four suggestive

headings. The practical applications are pointed and the social import often emphasized.

16. The House of The Lord's Prayer. *By Amos R. Wells, Litt. D., LL. D.* Westminster Press, Philadelphia. 1922. Pp. 70. $.40.

An attractively bound, white paper backed volume. There are seven chapters, with the headings: The Entrance, The Fireplace, The Windows, The Living Room, The Dining Room, etc. Beginning at the first of the Lord's Prayer each clause is discussed in a popular way, primarily inspirational, and an analogy is drawn as indicated by the chapter captions. Dr. Wells, as an author, needs no praise.

17. An Introduction to the Study of the Mind. *By Walter S. Athearn.* Westminster Press, Philadelphia. Pp. 32. $.30.

This is Part Three of *Teaching the Teacher*, published separately for convenience, with a stiff paper back. For a discussion of this please reter to the review by Dr. W. T. Thompson in these columns, October, 1922.

18. Prayers of Frank W. Gunsaulus. *Edited by Helen C. Gunsaulus.* Fleming H. Revell Co. March, 1922. Pp. 160. $1.25.

Prayers are always helpful reading to anyone who has to lead in public prayer, aside from its inspirational value to the individual. Dr. Gunsaulus was pastor of the Central Church, Chicago, and these prayers were taken verbatim during the morning services, 1913-1918. They are arranged under four groups for easy reference: Prayers at Opening of Service, During Service, In Time of War, On Special Occasions. Deep sincerity and spiritual fervor are evidenced throughout, and there is no doubt that they were addressed to God for men, not to men for God.

19. Old Testament Law for Bible Students. *By Roger S. Galer, M. A., Attorney-at-Law.* Macmillan Co. 1922. Pp. 194.

This volume classifies and arranges the laws of the Old Testament under Public, Private, Religious, and Ceremonial Law. The purpose is to make accessible to the Bible student all the facts on any given subject. An exhaustive treatment is given with full index. We could wish that he had given us the simple facts without going into the critical questions as to Codes, and trying to locate the law in the history of Israel by this method.

Book Editor.

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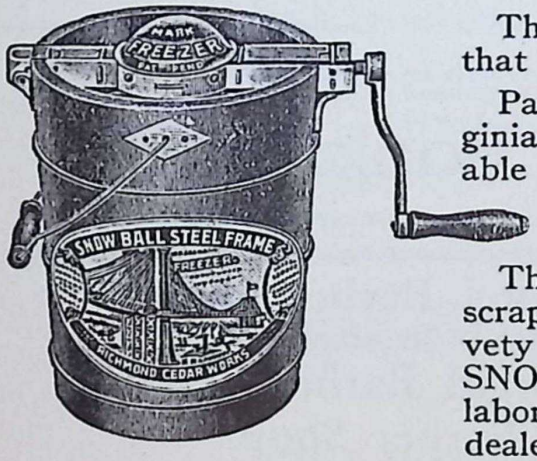

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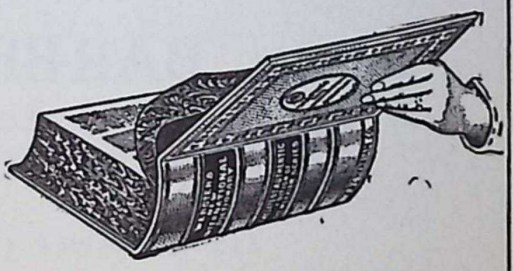

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VOLUME XXXIV. NUMBER 3.

...THE...

UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

APRIL, 1923

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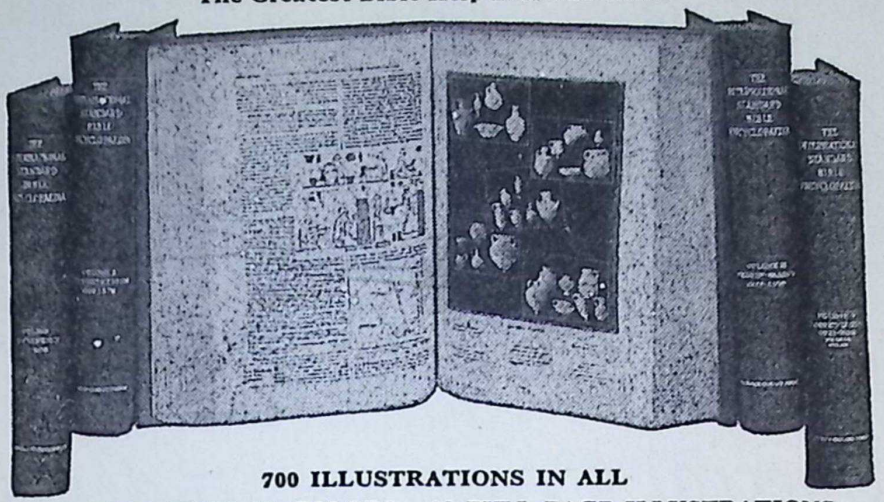

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Vol. XXXIV APRIL, 1923 No. 3

"BIBLE AND SPADE."

A Review of "Bible and Spade," John P. Peters, Ph. D., Sc. D., D. D.,

By Rev. Parke P. Flournoy, D. D.,
Washington, D. C.

This book has a very attractive title, especially to those who have learned that the spade of the archaeologist has done much in establishing the historical accuracy of the Bible. Many a keen-minded theological student, or minister with a limited library, on seeing it, will be likely to say to himself, "Now, here is just what I have been wishing for. Here, in one volume, I shall have what is written by an archaeologist about the bearing of discoveries upon the Scriptures—an archaeologist who has conducted important excavations, and can speak with first hand knowledge and authority."

The book was put into my hands, and on opening it, I was instantly reminded of the heated controversy between Dr. Peters and Dr. Hilprecht, several years ago—a controversy which, as it proceeded, became so warm that each antagonist had the gratification which Job so much longed for (Job 31: 35). Each wrote a "book," in refutation of the contentions of the other.

I think that every thoughtful reader of this book will conclude that, however accurate as an observer of things discovered in excavation the author of *Bible and Spade* may have been, (and as an examiner, he seems skilful) he was wonderfully imaginative as an interpreter of them, especially as to

their relative "values," and their bearing upon the Bible's accuracy and divine character as the supreme and only true source of a message to men from God, their Creator.

Let us now look into the book, and see what are its outstanding characteristics.

On the second page there occurs the assertion that the religious scepticism which prevailed in Paris, after the days of Voltaire and Rousseau, was caused by a certain theory of the inspiration of the Bible:

"This revolt against the Bible was due to its abuse by men who professed to believe in its inspiration." (Page 2.)

What this "abuse" of the Bible was, we are told, "They had made that belief [in its inspiration] a bar to progress, by treating the Bible as a repository of all knowledge, a revelation of all truth, infallible in each jot and tittle."

The intimation is made that some false theory of inspiration of the Bible, as causing it to teach *all* truth, scientific *et al.* was held by our fathers, with a similar result.

From this extreme view, the author thinks that, as a natural result, the pendulum has swung again, to the opposite extreme position of critical unbelief in our times.

On the same page we find the ominous word "evolution"; which higher critics have applied to the origin of the Bible, representing that it is not of God, but "of the will of man."

To use the author's own words:

"Within the memory of us older men, a complete change has taken place in the theory and practice of history, and the evaluation of historical documents. Partly, this is due to the application of evolution to history, as to every other field of knowledge. Partly, it is due to the increase of knowledge in all fields." [Lamarckian and Darwinian theories are of course referred to—theories which the biological researches of Mendel and Weismann seem to have shown to be false.*] "This

*How fully, Darwinism, founded on Lamarck's doctrine of the inheritance of acquired characteristics, is "discredited," will be seen by reading the transactions of the meeting of "The British Association for the Advancement of Science" which met in Edinburgh in 1921.

made the children unwilling to accept, without question, the conclusions and traditions of the fathers."

He then tells us of the "enormous scepticism in reference to everything old. The early history of Rome, Greece and Israel was [to them] but a mass of religious myths and fables, or national and tribal legends." He tells us, too, that this scepticism was not only with regard to the *writings* of the Bible, but also to basal facts as well.

"The Decalogue post-dated Moses by centuries, and then Moses vanished altogether; others proved that Jesus was not born at Bethlehem, and some showed Him, in fact a mythical figure." He considers that this extreme view was exaggerative, (yet not much so) though advocated by great scholars, who, he asserts "were not 'enemies of the Bible' . . . but earnest and devout students of the Scriptures." "Now," [we are told, p. 5] "there is a strong current, almost threatening to become a flood, toward the rehabilitation of older views." This

---

The title of the book containing the addresses of the president of the association and those of the presidents of its various sections, is "The Advancement of Science." John Murray, London. 1921.

There occur such expressions as the following: "Turning for a moment to Darwin's own theory of the origin of species by means of natural selection, the efficacy of the latter in weeding out the unfit, is, of course, still acknowledged. . . . But there is a strong tendency in these days to admit Natural Selection only as a negative force." The editor remarks, "For the moment, at all events, the Darwinian period is past," and then, "By now, in fact, a new generation has grown up that knows not Darwin." Well may we remember what Peter says: (1:24. 25) "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever," while fine theories fall away.

Dr. Peters had written several books about the Bible before this. In his "The Old Testament and New Scholarship," (p. 94) our author says, "Evolution, discovered by Darwin, in the world of natural phenomena, has within the last quarter of a century, become an axiom of modern thought." So this Modernist seems to have been not modern enough to know what real "modern" *scientific* "thought" has to say about this "axiom."

change is due to late discoveries which have revealed the falsity of the *Tübingen criticism of the New Testament.**

As to the New Testament, the author recognizes the fact that archaeology and history have made clear the *genuineness* (if not the authenticity) of the writings in the New Testament; as Harnack, and critics in general do now, with a few notable exceptions, such as Kirsop Lake and J. Foakes Jackson. But, while our author regards such of the Old Testament narratives as he places under the category of *History*, as an accurate and wonderful revelation to moderns of the old ages of which they treat, he treats the Old Testament, as a whole, in a strange way for one who was chosen as a lecturer to students, in order "to demonstrate the divine origin and the authority of the Christian Scriptures," which was the chief object of the fund provided and devised in 1879 "by the late William Bross, Lieut. Governor of Illinois from 1866 to 1870." *This* Bross fund set of lectures to the students of Lake Forest University by Dr. Peters presents quite a contrast to the Bross lectures of Dr. James Orr on *"The Problem of the Old Testament."* Space can be allowed for only a few examples of Dr. Peters' mode of dealing with features of the Old Testament distinct from the historical parallels in it with the corresponding statements of Assyrian and Babylonian cuneiform tablets. These last he states clearly as confirmatory of historical accounts in the Old Testament. But when he comes to other accounts of events related in the Old Testament, which he does not consider historical, while fully estimating, if not overestimating, their parallelism with the far older cuneiform inscriptions, he suggests not only a parallelism, but a similar *character and origin* of both.

As the first instance of this, we may take the treatment of the Bible account of Creation in Genesis.

He asserts that this account is derived from two sources, as

*See "The Bearing of Archaeological and Historical Research Upon the New Testament," Vol. XLV, pp. 139-170, Journal of Transactions of The Victoria Institute (London).

indicated by over-lapping; thus indicating that he adopts the Graf-Wellhausen theory.

But what is more serious, he seems to intimate that the cosmogony of Genesis is no more inspired than the Babylonian cosmogony in the tablets.

On page 62 we have this statement:

"This much is clear: that the Hebrew cosmogony contained in Gen. i:ii-3 has somewhere behind it a source practically identical with the Babylonian cosmogony."* On the next page we are told that it:

"May be regarded . . . as the official cosmogony of the Hebrew schoolmen, their final development of this same cosmogony in their post-exilic period."

So, the Bible account of creation, according to our author, was derived from the Babylonian, and was not written by Moses under divine guidance, but by some one who lived almost a millennium later. This is all very ingenious; but is it not rather a strange view for a preacher of the gospel of Christ to present to students, some of whom were expected to preach this gospel later?

*With *Cuneiform Parallels*, of Prof. R. W. Rogers before me, some years ago, I wrote the following:

Though the Babylonian seven creation tablets have less likeness to the account of Creation in Genesis than the tradition of the flood given in the flood tablets bears to the Bible account of that great cataclysm, yet we find in these creation tablets more similarity to the Bible account than can be found in any other legendary cosmogony. Indeed there are so many points of contact between the two as to indicate a common origin in a distant age. It seems not unreasonable to suppose that there was a primeval revelation to man by the Creator, about the creation, of which, from the nature of the case, there could have been no human witness, and that, while we have in Genesis a brief record of this revelation, we have in the tablets traditions of that divine work marred by the ignorance of men who "did not like to retain God in their knowledge," and "professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts and creeping things." The reader will probably feel the reasonableness of this view, on perusing the two together.

Would it be likely to strengthen their faith in our Saviour who attributed it to Moses as its divinely inspired writer?

Since the discovery of Babylonian literature Christian scholars do, indeed, see that the account in Genesis, and the parallel polytheistic Babylonian stories, both, had a source behind them, a divine revelation, *preserved* in Genesis, but sadly *marred* in the Babylonian traditions, which differ much among themselves, as tablets of various origin, found in different places, show.

The second chapter in *Bible and Spade* bears the heading: "Cosmogony and Folk-lore." This, of itself, is a sufficient warning as to the treatment of the Old Testament, and of our blessed Lord's veracity in speaking of the Law (of which this is an essential part), as written by Moses.

Even Ernst Haeckel, the most prominent German Lamarchian-Darwinian Scientist, spoke of the account of Creation in Genesis, with at least more respect than this distinguished theological professor of Sewanee.

"Its extraordinary success," says Haeckel, "is explained, not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favorably with the confused mythology of creation current among most of the other ancient nations."

"First. The Lord God creates the earth as an inorganic body; then He separates light from darkness, then water from dry land. Now the earth has become habitable for organisms, and plants are first created, animals later—and among the latter, the inhabitants of the water and air first, afterwards the inhabitants of the dry land. Finally, God created man, the last of all organisms, in His own image and as the ruler of the earth."

"Two great fundamental ideas, common also to the non-miraculous theory of development, meet with us in this Mosaic hypothesis of creation, with surprising clearness and simplicity—the idea of separation or *differentiation,* and the idea of progressive development or *perfecting.*" (The italics are Haeckel's.)

"Although Moses looks upon the results of the great laws of organic development (which we shall later point out as the necessary conclusions of the Doctrine of Descent) as the direct actions of a constructing Creator, yet in his theory, there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter.

We can, therefore, bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation."

Strange to say, Haeckel, obsessed as he was, with his theory of monism and the now scientifically discredited theories of "the inheritance of acquired characteristics," (Lamarck), and "natural selection," (Darwin), adds to this the words: "without discovering in it a so-called 'divine revelation.'" (And here, we would fain know how Moses could have gotten this *"insight into nature"* 3,000 years ago *without* it.) The reasons H. gives for this are almost childish, namely "that two great fundamental errors are asserted in it, namely, first the geocentric error that the earth is the fixed central point of the whole universe, round which the sun, moon and stars move; and secondly, the anthropocentric error, that man is the premeditated aim of the creation of the earth, for whose service alone all the rest of nature is said to have been created. The former of these errors was demolished by Copernicus' *System of the Universe* in the beginning of the 16th century; the latter by Lamarck's *Doctrine of Descent* in the beginning of the 19th century."

This review is not written for very little children, and there need be no refutation of these two "errors," except to say that *we* say "the sun rises" and "the sun sets," though we believe in the Copernican theory. And we do not consider the second "error," an *error* at all, but a great and evident truth.* But Haeckel seems to think it strange that, as he tells us, "Even

*As to this purpose in creating the earth, see what Wallace says.

Firstly: For the development of life culminating in man.

Secondly: As a vast schoolhouse for the higher education of the human race in preparing for the enduring spiritual life to which it is destined. (The World of Life, p. 421.)

the great Swedish naturalist, Linnaeus, the founder of modern natural history, linked his *System of Nature* most closely to the Mosaic history of Creation!" and I may add, so do we and most sensible people, who not only believe *on* Christ; but believe *Him*† when He speaks of Moses, Isaiah, the Patriarchs, and of the prophecies of Himself as the Messiah, in the Old Testament.

As to this second "error," we recite Alfred Russell Wallace, for whom the flower of Natural Selection, which now seems to have fallen away, bloomed, away off in the Moluccas, at just about the same time that its bud opened in England to the imagination of Darwin. We find a difference between the two great scientists. Wallace, far more clearly than Darwin, sees that creation had a Creator. Not long before he died at 90 years of age, he wrote his grand book, "The World of Life," in which his great theme, as he leads us through the panorama of the multitudinous forms of life in this world, is the plan and purpose shown in fitting causes for effects in the great cosmos, showing that there was a Creator, of infinite wisdom and power, who did all for the abode, and advantage of man. Speaking of the many inventions resulting in the production of the modern steam engine, he asserts that in this world, full of life, there are millions of proofs of purpose, and of the adjustment of means to ends, for every *one* in the engine.

Leaving this long chapter on "Cosmogony and Folk-lore," let us turn to that on "The Ancestry of the Hebrews."

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†T. K. Cheyne's *Prophecies of Isaiah.*—

Vol. 2, pp. 20-50 and 191 f—especially p. 195—"If, again, you believe in the true 'though veiled' Divinity of Jesus Christ, and humbly accept His decrees on all points essentially connected with His Messiahship, you will feel loyally anxious to interpret the Old Testament as He beyond question interpreted it. You will believe His words when He says . . . the Scriptures are they which testify of me.' You will reply to non-Christian critics, 'in spite of modern criticism and exegesis, there must be some sense in which the words of my Lord are true. He cannot have mistaken the meaning of His own Bible, the book on which, in His youth and early manhood, He nourished His spiritual life. He who received not the Spirit by measure, cannot have been mistaken in the Messianic character of the Psalms and Prophecies."

It is impossible, without going far beyond the bounds of the space reasonably allowed for a review article, to speak of more than one feature of the account of it, i. e. its 'modernistic' view of the Patriarchs and of the Mosaic authorship of the Pentateuch.

He speaks of the 12th—25th chapters of Genesis as having "a wealth of human tradition and folk-lore to draw from," and continues, "This chapter [12th] tells, under the name of Abram or Abraham, the great hero of Hebron, the story of the coming into Canaan of the Israelites, an Aramaean clan from Mesopotamia."

On page 13, we are told, as if it were a strange thing, that "Jacob is identified with Israel, and they affirmed to be one and the same."

We had just been told on page 11, that "Isaac was the *legendary* hero of Beersheba," and then on page 15, that, "There was a time when these traditions were treated as literal history, as was the Roman story of Romulus and Remus succled by the wolf." Just before this, we find the expression (page 14) "the *legendary* history of the twelve tribes of Israel of which Joseph's story was the chiefest."

We have already noted that Moses was declared not to be, (as the Bible everywhere represents him) the writer of the Law, which, it is averred by Dr. Peters, was "post-exilic."

Now, let us see what is said on this subject by the veteran critic, probably the most thoroughly equipped of all the German critics of our day, the Rev'd Dr. König, of Bonn University. In the Expositor (London) for February 1921, there appears an article from him with the heading:

"The Burning Problem of the Hour
in Old Testament Religious History."

He begins by saying, after some introductory words, "There is, therefore, at the present time, no more burning question than this:

Did the history of the Old Testament religion begin with the call of Abraham or not?

As to this he remarks:

"The distinction of a pre-Mosaic period is, in any case, of vital importance for a just apprehension of the Old Testament books. . . . It must surely be admitted that there does exist reliable information about the patriarchal age.

"A second special question presents itself, Is it not very doubtful whether the patriarchs actually existed?"

He then states the position of most contemporary critics, with whom Dr. Peters, who studied at Berlin and Leipzig, seems to agree, thus:

"We are asked to believe that Israel looked back beyond the twelve heads of tribes, to three ancient patriarchs who followed each other in direct succession, and yet, that these three men had no actual existence in the traditions of the race. Surely this would have been a miracle." . . .

"From birth to death they come before the reader as human beings. . . . The common testimony of the earliest sources, according to which, the patriarchs existed in reality and as distinct personages, cannot be challenged except by unfounded, unmethodical, arguments." After substantiating this, he concludes: "The burning problem of the hour in Old Testament 'History of Religion' will find its solution when the Biblical account of the call of Abraham, as the beginning of the history of Redemption in Holy Scripture, is accepted as an authentic narrative."

The drift of the whole discussion can be seen from these few excerpts. From them, even, it is clearly seen that *Bible and Spade* presents views of the patriarchal history in the Old Testament which are in striking contrast to those of the eminent professor of Bonn University.

But it is not only of the patriarchal age that we find in this book the most utterly destructive criticism. When we leave the case of patriarchs and come to that of Moses, we find his case worse still; and we are disposed to ask, "Where is Moses?" "Where is Sinai?" with its marvellous exhibition of God's proclamation to Moses, and through Moses, to His chosen people, of "The Law" which is the base on which rests that wondrous structure, the only true Religion? Can it be that Sinai, with all connected with it, is a myth, a mere figment of the imag-

ination of somebody, we know not whom, living about a thousand years later than the Mosaic era?

Dr. König thinks of Abraham* and Moses in a very different way; and says,

"For, although the Mosaic age gleamed as with noontide splendor in the memory of the Israelites, they had not forgotten that day-dawn in which the earliest representative of their own distinctive type of religion and morality stepped forth into the light of history."*

If space and time allowed, it could be clearly shown that in the landscape of this book, not only does Sinai vanish, as a drifting cumulus cloud of the imagination, but that with it, Calvary, also, with its gracious Redemption from the curse of Sinai's Law, disappears from view.

It is painful, but necessary, for us to realise the momentous fact that so-called "Modernism" is a fact and not a fancy; and that this book, published not only here, but in both England and Scotland, is one of the many instruments of a diligent and powerful propaganda, with the determination to uproot the very foundations of the Christian Religion.

And we may well cry, "If the foundations be destroyed, what can the righteous do?

That the writer of this book is of the company of the modernists, of whom Fosdick is just now the protagonist, is clear from several of his books written before the one now under re-

*Max Muller, whom no one can charge with a theological bias, and who himself avers that he speaks simply as a historian, says:

"If we are asked how it was that Abraham possessed, not only the primitive conception of the Divinity as He revealed Himself to all mankind, but passed, through the denial of all other gods, to the knowledge of the One God, we are content to answer that it was by a special *divine revelation*." (Chips from a German Workshop, Vol. 1, p. 372). These few words are from a full discussion, which it would be well for every reader to peruse carefully, as it deals with the very theory of those who claim that Semitic people had a special religious instinct, above other races. Max Muller shows this to be absolutely false, as the Semites were no less idolatrous than the other races about them. In a later edition, Scribner's, 1887, this passage is on page 267.

view. In his *The Old Testament and the New Scholarship*, for instance, we find such expressions as these, "Comparatively speaking, the theophany of Sinai is a low conception of God" (p. 57). "Our Lord unhesitatingly condemns and abolishes those portions of the Law, and of the Old Testament as a whole, which contradict what we now know as the moral law, the law of love." He speaks of Christ as "thereby tacitly passing a condemnation on Law and Prophets, saints and seers of the past."

He seems to fail entirely to see that Christ is condemning "the traditions of the Scribes and Pharisees," the false teachers of those He was speaking to—traditions which had come down from olden time by a similar channel; instead of God's Law, of which He says, that "not a jot or tittle shall pass away till all shall be fulfilled." He fails to see that civil laws, such as the *lex talionis*, an eye for an eye &c for instance, was a direction, not for individuals in their relations with one another, but for *judicial decisions* in adjusting penalties for injuries.

Of course, there were contrasts between the Law and the Gospel, from the very nature and purpose of the two; the one being necessary for the other.

But our Saviour's spiritual interpretation of the commands of the Law was as applicable to human *character and duty* as shown in the Old Testament as in the New. The thunders and the flames of Sinai were indeed terrible against sin, in the heart as well as in the life; but they serve to drive the Sinner to Calvary; and from the cross and Pentecost, there comes the tenderest and strongest appeal to love and serve that man has ever heard.

When we come to examine the treatment of our Lord's references to Moses and the Law, we find this: "As to the name of Moses . . . I would say in passing that it is nothing more than a technical designation by which the Pentateuch was known." He speaks of Isaiah 40-66 as "an anonymous work of the post-exilic period (p. 117, note), and of a large portion of the book of Daniel, as written at the time of the Maccabean struggle, by "one of the great agents in this."

If the author could have read the demolition of the Deutero-

Isaiah theory, by David Samuel Margoliouth, Laudian professor of Arabic in Oxford University, and *The Book of Daniel,* by the orientalist, W. St. Clair Tisdall, he could hardly have spoken thus.

When we have come to see the estimate of the words of our Saviour, as exhibited in *Bible and Spade,* about the Old Testament, and His quotations from it, we have found it remarkable indeed. The very word "Messianic" is treated cavalierly, and predictions of His coming to save are practically ignored.

Here, it is instructive to recollect an old Greek proverbial sentence of three words which may be literally translated, "Much learning does not teach." It is applicable to many of the very learned in our day. This treatment of Prophecy is an instance. On the other hand, many an unlearned, but devout, reader of the Old Testament can see that, while much of it is historical, dealing as it does with the affairs of kings and peoples and also, that much, even in the utterance of the Prophets, deals with contemporary conditions, and the relations of Israel and the nations around them, (what to us many seem the lowlands of prophecy, largely shrouded in blinding mists, for us) yet that now and then, the prophet rises above these lower regions, as it were, to some high peak of prophetic vision, and catches a gleam of a distant coming dawn of a greater day, when the Sun of Righteousness shall rise with healing in his wings of light.

Modern critics, in general, seem to fasten their vision to the lower ground, and see nothing of this in the Old Testament Scriptures, of which our Lord said, "These are they which testify of Me."

Happily, there are notable exceptions, as may be seen especially in a part of Cheyne's *The Prophecies of Isaiah, (Vol. II, p.* 194) and in George Adam Smith's *Book of Isaiah,* p. 267.

The view of the Psalms presented in chapter IV, headed, "Hebrew Psalmody," is unique and interesting.

The views of Drs. Briggs, Cheyne and Kent are treated with as little respect as those of the so-called Conservatives. He treats all as exhibiting almost perfect ignorance of the subject,

and proceeds to give needed information—with quite full confidence of its correctness.

The really Davidic Psalms, he represents as generally produced long before David's time, instead of long afterwards, as other critics do. He is satisfied that they were mostly of Babylonian or Egyptian origin; but altered by the sweet singer to make them monotheistic, &c.

Many of the other Psalms he says, were originally provided for the liturgical worship of the revolted tribes at the shrines of Dan and Bethel; and some for that of the Samaritan temple on Mount Gerizim. We are told what Psalms, and from which of these places, were altered and adopted to the liturgy of the temple at Jerusalem. How he knows these things, "this deponent sayeth not;" because he does not know.

After reading this book containing the lectures of Dr. Peters, several questions rise in our minds:

The chief object of the course, as Mr. Bross, the donor of the fund, expresses it, is, to "call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science, or from any department of knowledge, and to demonstrate the Divine origin and authority of the Scriptures," &c.

Does this book, *Bible and Spade,* do this? The Law and the Gospel are the central theme of the Bible. Is either fairly presented? Is the teaching that the Law was written a thousand years after Moses, likely to strengthen faith in the Bible, and in our Saviour's own words?

Does the author recognize as historically true, the Bible accounts of the supernatural birth, Resurrection, and ascension of our Lord?

When the New Testament is reviewed, we find no change, so far as our Saviour's words about the Old Testament, especially in Matthew's Gospel, are concerned. But to the credit of the author, it should be gratefully acknowledged, that there seems to be a remarkable change of utterance when he comes to speak of the Gospels of Luke and John.

He refers to the discovery of the monument at Antioch in Pisidia, by Sir William M. Ramsay, as establishing Luke's

accuracy as a historian; (p. 231) and assigns the authorship of the Fourth Gospel to "an eyewitness, the Apostle" (p. 236). Then, in the last sentence of the book, but one, we see our Saviour entering "the garden of Gethsemane, where He was to be betrayed to death for our sins." And here at last, comes a glimpse of Calvary. These, probably, were the last words from the pen of Dr. Peters. This book was published in 1922, and he had departed this life in November, 1921. Is there not here an indication that as the shadows of the dark valley were gathering, there came to him, through some rift in the clouds, a gleam from the Sun of Righteousness--Christ on the cross? And in our last hour, may we see clearly Him who hung upon its cross for us, and, in the dark valley, feel and know that He is with us.

THE DELIVERY OF THE SERMON.

By Rev. Andrew W. Blackwood, D. D.,

Pastor of the Indianola Presbyterian Church, Columbus, Ohio.

The popular effectiveness of a sermon depends largely upon the way in which it is delivered. The value of the sermon, under God, depends much more largely upon the nature of the message and the character of the messenger; but the popular effectiveness of a strong message and of a saintly messenger may be partly neutralized by a wretched delivery; whereas the absence of a commanding message and of a godly heart may never be noticed in a skilful speaker. Perhaps it is well for the young minister that this is true, for it is easier by far to become an acceptable speaker than to become a master of truth and a living example of God's grace.

These statements about the importance of delivery may seem a bit rash, but happily they can be verified. Out of all of the sermons which you have heard, how many do you recall with distinct satisfaction, after the lapse of more than a year? If you draw up such a list you will be amazed that it is so short; at least that is my own experience. After faithful attendance upon church for a score of years, during which I heard hundreds upon hundreds of sermons, I now recall with distinct satisfaction only about a score. Why have I forgotten ninety-nine per cent of the sermons which I have heard? Largely, I believe, because of the way in which they were delivered.

In the following list I am naming the preacher, although I am thinking about the sermon, and for obvious reasons I am omitting the names of my friends who live in the South. I am thinking of homiletics and not of theology. Here then are the names of the men on my list, somewhat in the order in which I have heard them: Moody, Van Dyke, Hugh Black, W. H. P. Faunce, C. E. Jefferson, Bishop McDowell, P. S. Henson, Francis L. Patton, A. W. Halsey, Robert E. Speer, John R. Mott, Charles R. Erdman, G. Campbell Morgan, J.

Wilbur Chapman, Theron H. Rice, Gypsy Smith, John Kelman, Wm. J. Bryan, John McNeill, W. O. Thompson and John Timothy Stone. In drawing up my list I had no thought about the secret of the power of these sermons, but when the list was complete, I saw that with an exception here and there these sermons still appeal to me largely because of the way in which they were spoken.

During a recent vacation I heard with pleasure four men who have justly earned renown as preachers, and I added four names to my list, but now that more than a year has flown I must cancel three of these names, because only one of the four has stood the friendly scrutiny of time. In watching these four men and seeking to discover the secret of their sway over our hearts, I concluded that they impressed others as they impressed me, most of all by their skill in public speaking. Taking for granted the power of the Holy Spirit and the charm of a rare personality, we who heard these four preachers remember most clearly, not the sermon of the profound thinker, or of the literary artist, or even of the man with the great heart, but of the one who is most nearly a master of the art of public speech.

Entering into a still broader field, not without hesitation, and looking at the most popular preachers of the ages, we note that the men who impressed themselves most strongly upon their own times, with an exception here and there, did so largely by their skill as public speakers. Chrysostom and Augustine, Peter the Hermit and Bernard of Clairvaux, Luther and Knox, Bossuet and Bourdaloue, Whitefield and Finney, Parker and Spurgeon, Beecher and Talmage, Hoge and Girardeau —each of these in his own way was a master of the spoken word. And while we might draw up another list of men who were almost equally popular despite their obvious limitations as speakers, still we rise from any study of the history of preaching impressed anew by the importance of delivery.

The Three Essentials.

What, then, are the essentials in the delivery of a sermon? First of all, the preacher must be heard. Sir W. Robertson

Nicoll, editor of the British Weekly and a wise judge of our art, says that in Scotland and England the preachers who have become known beyond their immediate parishes have almost to a man been gifted with unusual voices. Here and there in our own country a man with a weak voice, such as the late Sparhawk Jones, has attained distinction in the pulpit, but as a rule such a handicap is too severe to be overcome. The preacher ought not to think about personal distinction, but he ought carefully to ponder how to make the most effective use of his voice. Only the best is good enough in the service of God.

"For the effectiveness and glory of delivery," said Cicero, "the voice doubtless holds first place." John the Baptist may have been speaking literally when he said that he was a voice crying in the wilderness, that is, in the open country; and he must have owed much of his power to the fact that he could always be heard with ease. His successors, from Whitefield and Spurgeon to Henry Ward Beecher and William Jennings Bryan, have been able to sway the multitudes largely because of their power over their voices.

These men, however, have rarely depended upon sheer noise. With certain glaring exceptions, effective preachers to the common people have used only enough volume of voice to make themselves heard with ease, and they have been able to make themselves heard as easily in their faintest whispers as in their loudest thunderings. Only once in a rare while does a mighty speaker employ all of his physical powers, bursting forth in a storm of passionate speech which sweeps everything before it; but even in the height of the storm the man is master of his passion, and soon he stills the tumult, so that there is a great calm.

"All really popular speakers," says J. O. Dykes, one of our sanest writers on homiletics, "employ the semi-conversational style as the basis of their address, only rising in exceptional passages to a more solemn or elevated style." But when such men are speaking in calm and pleasant tones, or even when they are whispering, they somehow make their hearers know that behind the still, small voice is a vast reserve of power, under perfect control, and waiting to be released as soon as the

zero hour arrives. Without pausing to ask these men how they contrive always to make themselves heard with ease, let us pass on to something even more vital.

The Second Essential.

The preacher must be heard with satisfaction. As a rule he should send his hearers away telling one another how much they enjoyed the sermon. Perhaps he has been speaking to them about their sins, or about "The Dark Line in God's Face," but he has been speaking also about forgiveness and cleansing, about the Lamb of God Who taketh away the sin of the world; and so he has brought joy to the hearts of the people of God, and hopes of joy to the hearts which are filled with memories of unforgiven sins. Yes! It is a sound popular instinct which prompts our people to say that they enjoyed the sermon, and such enjoyment is due in large measure to the way in which it is delivered.

Here again there are apparent exceptions. Chalmers, for example, was first among all of the pulpit giants of Scotland, and Scotland has produced the greatest preachers since the Apostles; yet Chalmers was notable for his "piercing, shattering voice." Jonathan Edwards was first among all of our own early preachers, and there were giants in the land in those days; but Edwards was notable for the ruggedness of his delivery. These exceptions, however, are more apparent than real; for both Chalmers and Edwards were heard with profound and increasing satisfaction. Like Amos and John the Baptist, they were rugged men, among rugged people, called to proclaim the power of God, and if they had tried to speak with honeyed words, or in dainty tones, they would have offended the conscience of their hearers.

The late A. W. Halsey delivered in Princeton Chapel the most effective missionary address that I have ever heard, and yet in the first few minutes of that address he stammered so inextricably that he aroused our sympathetic concern, so that by the time he had passed over the rocks into the middle of the stream he could carry us with him whithersoever he would go,

and he actually bore us into the heart of Africa; doubtless because of that address more than one man is laboring yonder today. So that Dr. Halsey was heard with peculiar satisfaction, which was all the greater because he had dedicated his handicaps to the service of God. "We have this treasure in earthen vessels."

Ex-President Patton is one of our most pleasing public speakers. He is so widely known as a theologian and philosopher that we seldom notice his mastery of the art of public speech, but in Columbia, going with the throng night after night to enjoy his popular lectures on the deep things of God, I began to study him and his ways, to discover if possible the secret of his sway over our hearts, and I concluded that he was casting his spell over us, not only by his messages, profound and yet simple, and by his literary style, brilliant and fascinating, and by his personality, compelling yet elusive, but even more by his skill in public speaking. In this kindly judgment I was later confirmed by the most scholarly of all of the divines who enjoyed that series of addresses.

Dr. Patton's admirers wonder why he has not published these lectures. My own guess is that he understands how much of their effectiveness depends upon his own personality as it finds expression in the graces of his voice and eye and hand. Through all of these years he has been making the most of his large natural gifts, so that he excels in the semi-conversational style of delivery. In private conversation, in which he is at his best, he often quotes one of the statesmen of Britain as saying that oratory is only "heightened conversation," and in this field he himself is one of our best modern illustrations.

In the use of gesture, for example, Dr. Patton is unusually adept. In Columbia one of his rash young followers, after sitting at his feet for several evenings, almost spellbound, happened at last to notice one of his gestures, and then another, and still a third, each so quiet, so graceful, so inevitable, that the young fellow determined on an experiment in public speaking. The next evening he ensconced himself early in the rear balcony, where he was screened from the speaker's eye and

from every other, and then he endeavored to imitate every gesture which Dr. Patton employed in speaking about God and immortality. Before the hour had flown that neophyte had gained a new vision of the possibilities of the human body, and had also become conscious as never before of his own shortcomings as a public speaker. And yet he was probably the only person in the house who ever saw the speaker's gestures; to Dr. Patton and to his other hearers those gestures were only a means to an end higher by far than themselves.

Dr. John Kelman, as a speaker and otherwise, differs much from Dr. Patton, but in the Yale Lectures on Preaching Dr. Kelman describes the sort of speaking in which both he and Dr. Patton excel:

"Take the sermon as essentially a conversation with your hearers, and converse with them, instead of either bellowing at them or wailing to them. Above all, be good-natured in manner and in tone. There is a 'curate contra mundum' way of preaching which gives the impression of a young man standing up alone on behalf of eternal truth, and at the risk of his life defying every member of the congregation to his face, even when he is uttering sentiments which it is inconceivable that any sensible person would dispute. It is wiser and more effective to hold your welcome for granted, to take your congregation into your confidence, and to speak to them as to people with whom you are on friendly terms."

The Third Essential.

We have seen that the preacher must be heard, and that he must be heard with satisfaction. This is good so far as it goes, but it is far from enough. The preacher is no mere pulpit entertainer, to whom the Lord must say, "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument; for they hear thy words, but do them not." The preacher must judge his sermon, as God judges it, not merely by the enjoyment which it affords, but by the effect which it produces. When Cicero delivered one of his orations, his hearers exclaimed, "What a marvellous orator!" But when Demosthenes spoke, their hearts burned within them and they cried out, "We must conquer Philip!"

Effectiveness, after all, is the final test of preaching. Voice and gesture and other pleasing arts are only means to high spiritual ends, but in the providence of God these ends are best attained by the proper use of such means. The temptation, however, is to make so much of the means that the ends are lost from view. Dr. Kelman gives us another timely word:

"No epithet—I almost said, epitaph—could possibly grieve one more, or brand one's earnestness with the mark of failure, than when a kindly chairman speaks of one's words as eloquent. If the word is really meant, the speaker may well examine himself; for any preaching which makes upon any man the impression chiefly of eloquence is bad preaching. 'Show me your muscles,' says Epictetus. 'Here are my dumb bells,' replies the athlete. 'Begone with your dumb bells! I want to see their effect!'" (Excerpt from the Yale Lectures, slightly modified.)

"How, then, can I make my public speaking most effective?" At the very beginning of his ministry every one of us has faced this question, and with most of us the answer has been governed largely by our ideals of effectiveness. If we had wished to become known as pulpit orators, we should doubtless have adopted the memoriter method of speaking. This method has few friends to-day, at least among writers on homiletics, who no longer believe in so-called pulpit oratory; and when practiced at all of late, it is usually surreptitiously; but still if a man of ordinary gifts yearned to become a pulpit orator, he could do no better than to write out each sermon in a somewhat grandiloquent style, memorize it with care, and then deliver it in spectacular fashion, with majestic tones and commanding gestures, all carefully rehearsed in the study, so that his entranced hearers would exclaim, "What a wonderful actor he would have made! What a loss to the stage when he was called to preach!"

Personally, my temptations have been different; I have long cherished a yearning to become a sermonizer. If my inclinations had been encouraged by my friends in the pew, and if I could have forgotten my call to preach to children, to men and women of child-like hearts, as well as to the unsaved—I should have striven to learn how to use the manuscript. As it is, for

thirteen years I have been preaching extemporaneously, without notes, but when I think of the hundreds upon hundreds of my sermons, poor and shabby as they now appear, I know that the two which made the most lasting impression upon my hearers were the one which I repeated from memory and the one which I read from a manuscript.

But the great mass of churchgoers in the South as in the Middle West prefer the extemporaneous preachers, and as a rule they respond best to that sort of semi-conversational delivery which is almost inseparable from true extemporaneous preaching. This popular preference is based on sound philosophy. "The general principle governing delivery," says Dr. Snowden in his excellent book, "The Psychology of Religion," "is the same as Herbert Spencer's rule about style; namely, it should convey the message to the hearers with the least effort on their part, and with the greatest possible effect." "I like him," said the Virginia backwoodsman, after hearing Bishop Meade preach without manuscript or notes—"I like him! He's the first of them petticoat fellows I ever saw that could shoot without a rest!"

The Three Sorts of Preachers.

In the paragraphs above I may seem to be making light of worthy men whom the Lord has honored as pulpit orators and as sermonizers. A little man might as well throw stones at a mountain! My purpose is simply to show the folly of taking such exceptional men as our ideal preachers, and perhaps I may appeal to my favorite homiletic tale. An American divine who loved good preaching went to Britain some years ago, and on the Lord's Day he heard three of the most famous preachers then living. The next morning, in answer to a friendly inquiry, he said that he had enjoyed one of the richest days in his experience. "In the morning I heard the most wonderful preacher that I ever expect to hear; in the afternoon I heard the most remarkable sermon; but at night I saw Jesus Christ, my Saviour and my Lord, as I never had seen Him before."

The first of these London divines was a pulpit orator; the second, a sermonizer; the third, an evangelist, in the full biblical sense of that abused word. The first called attention to himself, perhaps unconsciously; the second, to his sermon, and doubtless he used a manuscript; the third preacher alone deserved to stand in the prophetic succession of Isaiah and Paul, for this third man caused every eye to behold Jesus Christ. Needless to say, this third man, like the Master Himself, and practically all of His pastoral evangelists, was an extemporaneous preacher.

I hesitate to use these words, extemporaneous and evangelistic, because they are often used in other ways, but I can conjure up no clearer terms. The essence of evangelistic preaching, as I am using the term, is that a man shall employ all of his powers, not in calling attention to himself, however unconsciously, or to his sermons, however admirable, but in exalting the Christ of the Bible, and in pleading with men to become reconciled with Him, and with one another through Him. And the essence of extemporaneous preaching, as I am using the term, is that a man shall prepare in advance the substance of all that he is to say in the pulpit, but that he shall leave to the hour of delivery the choice of his words.

Within these limits there is room for almost endless variety; there are almost as many sorts of extemporaneous preaching as there are extemporaneous preachers; it might well be said of every man who is called to preach, as it was said of the Master, "Never man spake like this man." But all extemporaneous preachers worthy to bear the name are alike in this; they must toil before they can preach. This is true of the humblest pastoral evangelist, but naturally we must draw our illustrations from men who may be no more worthy but who are better known.

Bossuet usually wrote out his sermon in full, but he committed no portion of it to memory, and in the actual delivery he made no effort to recall the words in his manuscript. For the average pastor, especially in his earlier years, this is a wholesome discipline; each of us ought to write with care every week, and what is so natural for a preacher to write as a ser-

mon? Beecher's method was different: he wrote down, often on Sabbath morning, a fairly complete outline of the thoughts and feelings which had been clustering round his theme during the week and long before, so that his work in the pulpit was not so wanting in premeditation as it often appeared.

Alexander McLaren lacked certain of the wizard arts of Beecher, but for the average man McLaren is a far safer guide. In his study he determined, carefully and prayerfully, what he would do in the pulpit and how he would do it; he gathered his materials and prepared the molds into which his sermon would flow. As a rule he wrote out portions of the sermon and carefully outlined all of the rest, but when he rose to preach he employed the words which came to him, as he believed, from the Holy Spirit.

McLaren carried with him into the pulpit only a few notes, containing the opening sentences of his sermon, "to push the boat off into the middle of the stream"; and also a few key sentences, carefully phrased in his study, to mark the stages of his progress towards his goal. He had before him on the pulpit about as many sentences, phrased with exacting care, as he expected his hearers to remember after he had completed his sermon. But he had so trained himself by long years of study and prayer that listening to him was like enjoying draughts of living water drawn from "a well of English undefiled."

Coming back to more homely things—early in my own ministry I learned from a godly woman that I was awkward in handling my notes, and so I determined to discard them. Again and again I have been tempted to fall back on the use of these so-called helps, better known as hindrances. Ofttimes I could preach more logically if I had before me the paper which is nestling in my pocket, but my habit is to strive to make my outline so logical and so simple that I can remember it while I am preaching as well as I expect my hearers to remember it afterwards. In the study, when the materials for my sermon are in hand, I must spend hour after hour in making the outline more simple and clear, so that one step will suggest an-

other, and then at last my friends suppose that I am preaching without effort, because I preach extemporaneously!

The Hour of Worship.

When the extemporaneous preacher enters the pulpit he is tempted to keep thinking about his sermon, but he must school himself to do such thinking earlier in the week, as well as long before, so that in the pulpit he can give his whole heart to the other portions of public worship, which in their way are as vital as the sermon. When at last he begins to preach he is hoping not to call favorable attention to himself, or to his sermon, but rather to his Lord. "Sir, we would see Jesus!" "And they saw no man, but Jesus only."

The preacher should never cause his hearers to think about his voice or his gestures or his other pulpit habits. "The best speaking voice is the voice that never is heard"; the best pulpit gestures are the gestures which never are seen, because they are natural; the best delivery is the delivery which never is noticed, because it is almost inevitable. Such at least is the ideal to-day; for public speaking, even more rapidly elsewhere than in the pulpit, is returning to the simplicity, the naturalness, the directness of the prophets and the apostles, not to speak of the Master Himself. Isaiah and Amos and Hosea, Peter and John and Paul, like their Master, seem to have been extemporaneous preachers, and to have employed the semi-conversational style.

This sort of preaching is perhaps the most difficult, partly because it is simple, and it has more than a few pit-falls, which we cannot turn aside to study now; but for the man who is willing if need be to sweat blood, this sort of preaching brings increasing satisfaction. Our life work at its best is "heightened conversation," and De Quincey says that there are certain disagreeable habits in conversation which could be overcome in half an hour, but which persist in making many a man an intolerable conversationalist. Doubtless it will take the preacher more than half an hour, or half a year, to overcome his deep-seated pulpit habits, but even if it takes half a life-time, is it not worth while, for the sake of the King?

The extemporaneous preacher must build up himself rather than his sermons: he must read and think, write and pray, so that he can bring forth from his treasure house things new and old; he must learn to care for his body and for his heart. so that he may stand forth to speak in all of the fulness and glory of his physical and spiritual powers. He must learn to avoid slang in his wayside talk, to eschew uncouth and vulgar sayings of every ilk, always to speak with grammatical precision, and yet without pedantry or affectation. In brief, he must everywhere be a gentleman, for in the pulpit on the Lord's Day he is to be the same man that he is elsewhere, and he is to speak to his friends in the pew as he will speak to them on the morrow in the house and by the way. Always and everywhere the preacher is the ambassador of his King.

Since the popular effectiveness of our preaching, under God, depends largely upon the way in which we prepare our sermons, and even more largely upon the way in which we deliver them, we should give far greater heed to practical homiletics and to public speaking. Since we desire above all else, not to call attention to ourselves or to our sermons, but to bring men and women and little children into right relations with God and with one another, through Jesus Christ—we should strive to become the most effective pastoral evangelists, so that each of us may say, with all humility and yet with a holy boldness, "The Lord God hath given me the tongue of one that is taught, that I should know how to speak."

EFFECTUAL PRAYER.

By Rev. A. F. Carr, D. D.,

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"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). In the Revised Version the wording of this passage is changed. But the meaning is the same, and the King James translation suits our present purpose. The subject dealt with in the verse is effectual prayer. The subject is divided into two parts—the conditions of effectual prayer and the consequences of effectual prayer. The conditions are given in the words, "Fervent prayer of a righteous man." The consequences are tersely summed up in the two remaining words, "Availeth much." Again, we find that the conditions of effectual prayer are here given as two. The first is that the prayer be fervent, the second that it be the prayer of a righteous person. Fervor and righteousness then are the things that God requires in us in order that we may know that He hears us when we call upon Him. These are somewhat general conditions. They may be resolved into more specific ones. But they sum up the conditions which we must fulfil as the basis of God's promise to answer our prayers.

The first condition then is fervor. We are not told that the prayer which is without fervor is heard. The cold, unfelt petition does not ascend into the atmosphere of the divine presence, where prayer becomes power. A story is told by Demosthenes, the great orator of Greece, of a man who once came to him with the request that he plead a case for him in court. The man talked about the matter in a very indifferent way, as if he was not at all concerned about it. Demosthenes paid no attention to him. Then the man became concerned, and cried out: "Sir, I am telling you the truth. I am in trouble and want you to take charge of my case and get me out of this trouble." "Ah," said Demosthenes, "now I believe you." So he then gave him his attention. There is something of the same kind

true in regard to our prayers. When we merely say our prayers, thinking little and caring little about what we are saying, God does not pay any attention to us. It is when we cry unto Him with fervent spirit that He lends His ear to our cry.

But as already suggested, fervor is a somewhat general condition. It may be resolved into two specific conditions. There are two things that make up fervor—two conditions of this condition. The first of these is faith. There can be no fervor where there is no faith. You cannot pray fervently to a God in whom you do not believe. You could not possibly offer a fervent petition to Confucius or Buddha or St. Joseph. Why? Because you do not believe in them. And if we are to pray fervently to God, we must have faith in God. We must come to Him believing that He is, and that He is the rewarder of them that diligently seek Him. We must take Him at His word when He says, "Call upon me and I will answer thee." It is sometimes hard for us to do this. There seems to be some strange infatuation that lays strong hands on men and holds them back from an implicit confidence in the goodness and faithfulness of God. Yet it is as we yield ourselves to trust in that goodness and faithfulness that the possibilities of prayer are opened up to us.

The second thing that goes to make up fervor is earnestness. It is a real, heartfelt concern for the thing about which we are praying. Strictly speaking, there is no prayer where there is not this desire of the heart. What is prayer? "Prayer is the offering up of our desire unto God for things agreeable to His will in the name of Christ with confession of our sins and thankful acknowledgment of His mercies." It is not the offering up of words, but of desires unto God.

"Prayer is the heart's sincere desire,
Unuttered or expressed,
The motion of a secret fire
That burns within the breast."

We may have words in abundance without prayers. We may perhaps have prayer without words. But we cannot have

prayer without desire. In other words, you cannot pray for something which you do not want. Church history tells us that when the Christians of Europe were preparing the crusades against the Turks for the recovery of the Holy Land, many of the wealthy clergy refused to give money to the enterprise. They said they were giving their prayers and other people should supply the funds. What do you think of such contributions? If they were not enough concerned about the movement to give money to it, then they were not enough concerned to be enabled to pray for it. And the same thing is true in the twentieth century as it was in the Middle Ages. If we are not enough concerned about any movement to give money to it and work for it, then we are not enough concerned to be able to pray for it. Does the fact then that you are not interested in a certain thing relieve you of the obligation to pray for it? Not at all. The obligation is the same whether or not there be the ability to pray which comes from the heart's desire. Suppose you are unconverted and have no desire whatsoever to be saved. So long as that is the case, you cannot pray to be saved. Where there is no desire there can be no prayer.

But do you imagine that God, in the great Judgment Day, will excuse you for not having asked Him to save you, on the ground that you could not ask Him to save you, when the reason you could not ask Him to save you was because you did not want Him to save you? I do not suppose that God will do anything of the kind. Suppose you are a Christian. Here is a sinner who will be saved if you pray fervently for him, but who will not be saved unless you do pray fervently for him; but you are not interested in this sinner's salvation, so you cannot pray fervently for him. Do you imagine that God in the great Judgment Day will remove one iota of your responsibility for that dying sinner's soul, on the ground that you could not pray for him, when the only reason under heaven why you could not pray for him was because you did not care for him? I do not suppose that God will do anything of the kind. The obligation is there, whether or not there be the ability to discharge it. But we must first of all get rid of that

inability. Let the sinner first desire to be saved, and then he can pray to be saved. And even if it be but a feeble, flickering desire, yet God will regard it and will answer the prayer which it prompts.

Let Christians first become concerned for the salvation of the lost, and then they can pray, "Thy kingdom come." But you cannot pray for something that you do not want.

Righteousness is the second requirement mentioned in our text. It is the fervent prayer of the righteous one that avails. Who is the righteous man? We are told elsewhere, "There is none righteous, no not one." It does not mean one who is perfect in holiness. The word is used in a general sense as we use the expression "a good man." It means one who is endeavoring to glorify God in his life. As a condition of effectual prayer it is somewhat general and includes others that are specific. One of these is obedience to God. The righteous man does right. Obeying God gives to us access to God in prayer. Abraham was a more powerful man in prayer than Lot because he lived a better life. We cannot be as Lot and dwell in Sodom and then pray the effectual prayers of some consistent Abraham who lives a godly life. We cannot live in sin and find that God hears us when we pray. Again righteousness implies that we pray in the name of Christ. We have the Saviour's promise, "If ye shall ask anything in my name, I will do it."

Praying in the name of Christ means something more than closing our prayers with the declaration that we make them in his name. It means that we pray as those who have been reconciled to God by Him, those who are in harmony with His will and purpose. This is implied in righteousness. There is no righteousness except in harmony with the eternal righteousness. Yet again this general condition implies the specific one of right motives. James says, "Ye ask and receive not because ye ask amiss that ye may consume it on your lusts." The prayer that is prompted by wrong motives may not be heard. But the righteous man is the one whose motives are right. And this specific condition is included in the general one of righteousness. Perhaps we might name others

thus included. But we see at least these five included in the two given in the text. Fervor resolves itself into faith and earnestness. Righteousness includes obedience to God, praying in the name of Christ, and praying from right motives. These are God's conditions just as truly as the promise is God's promise.

We sometimes become confused in regard to answered prayer. We find in the Bible the definite promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Yet it seems that sometimes we ask and do not receive, and seek and do not find, and knock and it is not opened unto us. There are a number of things to be remembered in this connection. Sometimes God answers our prayers by giving us something different from what we ask, and we do not recognize the answer when it comes. Sometimes He makes us wait for a long time in order that we may grow in perseverance and faith. It would ruin us if He gave us everything we ask for as soon as we ask it. In the book of Revelation we are told that there are prayers of saints, which they doubtless thought had died on atmospheric waves, which are kept in golden vials before the throne of heaven. But the particular thing that we are to bear in mind just here is that God does not promise unconditionally to answer everything we call prayer. He gives us the conditions on which His promise is made. And when we have complied with the conditions He complies with the promise. There is not a person on the face of the earth who has made an honest, persistent and faithful effort to comply with these requirements of God who has not found that there is meaning and power in prayer.

This brings us to the latter part of the subject—the consequences of effectual prayer. What are they? "Availeth much," says the text. What tremendous consequences are summed up in these two little words. "Elias was a man subject to like passions as we are," and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months." What were the consequences of that righteous man's fervent prayer? "Availeth much," answers the parching earth. "And he prayed again and the

heaven gave rain and the earth brought forth her fruit." "Availeth much," again shouts the same earth, rejoicing in abundance of rain. What are the consequences of effectual prayer? "Availeth much," testifies Hannah when Samuel is given in answer to her request. "Availeth much," cry the multitude on Mount Carmel when they see the fire kindle on the altar in response to Elijah's prayers. "Availeth much," testifies the Philippian jailor when he sees the prison doors wide open and feels the earth reeling in the throes of an earthquake while Paul and Silas prayed at midnight in the jail. "Availeth much," testifies Mary, Queen of Scots, when she declares that she is more afraid of pious old John Knox on his knees than she is of ten thousand soldiers on the battlefield. "Availeth much," cry William Carey and Robert Raikes and William Booth and Frances E. Clark as they behold to-day the magnificent achievements for the progress of the kingdom of movements started in their own fervent prayers. There is no doubt about it. We may not be able to explain the science of it. That makes no difference. The blessed fact remains that there is a Father in heaven whose ear is ever open to the believing cry of His penitent child on earth—a fact which no infidelity can ever overthrow.

Some years ago it was my privilege to know in the city of Mobile a rugged sea captain who had followed the sea for thirty years. He was a devout Christian. In the fall of 1907 he suffered shipwreck in what he said was the severest storm he had ever encountered in all his experience as a sea-faring man. His ship went down and all on board were lost except himself. He was left clinging to a skiff which was filled with water. The waves beat upon him with such power that his mouth was forced open and filled with water so that he had a constant fight for his life. The great fish of the sea would drift up against him, seeming to have no fear of him and he none of them. Up to this time he said he had made just one prayer. He had prayed that if it were the Father's will his life might be spared, but that the Father's will might be done. After having made that prayer he said he felt no more concern for his situation than when walking the streets of the city on a

fair day. For nine hours he drifted thus. Then a ship hove in sight. It passed by too far away to discover him. He watched it until it was almost beyond the horizon. Then the impulse came to him to pray again. His prayer was in these words, "Father, turn him back." Directly the ship turned and went back over its course. But again it passed him too far away to see him. Again he watched until the ship was almost lost to view. Again he prayed. This time his prayer was in the words, "Father, worry him until he comes and picks me up." Immediately the ship turned again and came straight as an arrow for him. Up to this point the sea had been so fierce that it would have been impossible for the men to pick him up had they found him. But from the moment the ship turned the second time the wind lulled, and by the time the ship had come upon him the sea had quieted enough for the men, still with great danger to themselves, to come out and get him. Eight men came out in a life-boat for him. As they were rowing back to the ship he said the biggest shark he had ever seen came and swam on the top of the water alongside the boat and looked up into his face, as if the Father would remind him of the manifold dangers from which he was being delivered. Having been taken on board the ship, presently the wind rose with redoubled fury, and within a few minutes the sea was again too fierce for any one to be picked up. He found that the captain of the ship was a friend of his. He went to him and said, "Captain, what made you turn yonder that second time?" The captain answered, "I saw some wreckage ahead and it worried me so," using the same words the other had used in his prayer, "it worried me so, I made up my mind I would steer clear away from it." You might as well undertake to persuade the person sitting next to you to-day that he does not hear my voice as to undertake to persuade that rugged old seaman that God did not hear him that day when he called unto Him from out the stormy deep. He knows that God hears prayer. And the greatest boon of life is that we may know it too. And now I want to borrow the form and in part the words of Bishop Ryle's conclusion to his pamphlet on prayer. I want to ask you one simple little ques-

tion, and I want it to be very personal. It is this—do you pray? I do not mean do you lead the congregation. I mean do you pray in secret? Do you worship the God who made you, the Christ who redeemed you? It is a thing you must do if you are to be saved. Salvation is free. You may have it for the asking. But you must ask. Others may do many things for you. Others may read the Scriptures for you. Others may sing for you. Others may pray for you also. But you must pray yourself. Do you pray? You do a great many things. Your days are filled with activities. You sleep and eat and work and talk and visit and play. Do you pray? You live the life that God gives you. You eat the food that God supplies you. You breathe God's air. You bask in God's sunshine. You rejoice in God's showers. You walk on God's earth. You gaze on God's stars. Do you pray? You lie down at night to rest because God provides for you. You rise up in the morning refreshed because God has watched over you. You go forth to the day's labor because God has renewed your strength. Do you pray? You have a dying body. You are an immortal spirit. You have a death-bed coming. You have a judgment day hastening. You have an eternity to spend somewhere, somehow. Do you pray? And if you are not in the habit of praying, will you not begin now? Will you not breathe to heaven the prayer of the penitent publican, "God be merciful to me, a sinner." May God help you to remember to pray every day. And may God help you to so fulfil His requirement that you will know that He hears you when you call upon Him.

THE CHURCH AND ITS YOUTH.

By Rev. P. B. Hill, D. D.,

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Not long ago a social worker making a survey of a community between 8:30 and 9:30 P. M., visited sixty homes in which there were girls from thirteen to nineteen years of age. A careful inquiry revealed the fact that in the sixty homes only five girls were at home and only eight parents had any idea where the others might be found. A few days ago, in a Southern city, two girls were injured in an automobile accident at 2 A. M. and rushed to the hospital in an unconscious condition. A report of the accident was published the following morning and one hundred and eighty-six inquiries were made by anxious parents. At a Country Club patronized by the best people of the city near which it was located a group of young people gave an "Apache dance." The participants took the names of the citizens of the "underworld." The costumes and decorations were in accord with the habitat of the Apache. Petting parties, Adam and Eve bathing parties, strip-poker and automobile escapades participated in by the young people of better homes are matters of common knowledge. These, and kindred facts, alarm us. What has the Church done to prevent such occurrences, and what can it do for the youth in this crisis?

I. The Causes of the Present Conditions.

The causes of the present conditions must first be considered:

1. *There is the natural reaction from the World War*:

2. *The decadence of the home*: There has been a lowering of the ideals that should characterize this citadel of Christian civilization. Its mission has been misunderstood. There has been a failure to accept the responsibility of parenthood. There

has been a lack of comradeship with and personal interest in the children, and worst of all, there is little or no definite religious instruction in the home.

3. *The neglect of other years*: Much that we behold might be termed "the tragedy of neglect," for parents, Church and State are reaping now the neglect of the past.

4. *The failure of the Church to provide adequately for the needs of its young people*: While the Church has done a great work in a great way, yet most of its buildings, programs and appropriation, until the past few years, have been almost altogether for its adult constituency. There has been, in the past, no adequate educational program in the average church. The Sunday school is just beginning to come into its own. Properly lighted, ventilated and equipped buildings, or departments, are replacing the impossible provisions of other days. Trained teachers with a knowledge of boys and girls of different ages are supplanting superficial work by incompetent teachers. There has been no full and adequate social and recreational program. There have been church socials, pay-as-you-enter dinners and the annual Sunday school picnic in the majority of churches, but the social yearning of youth has not been touched. Because there has been no efficient follow-up plan, young people have come and gone without being missed.

Only in very recent years has the Church appreciated the value and the importance of childhood and youth, and yet it is the only religion that has written in its Sacred Book, "Suffer the little children to come unto me." In 1919 thirteen million Protestants, representing twenty-three denominations, spent five and three-tenths cents per member on Sunday school and Young People's work. No wonder that an evangelist, at the close of a meeting where four adults and a boy had professed religion, said, "We thank God to-night for four souls and a boy."

5. *Another cause is the influence of certain educational institutions*: Recently the statement was made in one of the leading magazines of America that a survey of outstanding universities and higher institutions of learning revealed the fact that sixty per cent. of the teachers were atheistic, agnos-

tic or without definite religious convictions. While it is true that these professors are not expected to teach religion, at the same time they should not be permitted to teach irreligion. Christian parents take a fearful risk when for the sake of prestige or popularity they send their children to an institution that is not positively Christian in its influence.

Finally there is the spirit of the age, that unseen influence that exerts its downward pressure with terrific force upon both young and old.

II. The Way to Win.

Through the individual, the parent and the Church the young people of America can be won for Christ.

1. *The individual Christian must give himself to passionate prayer:*

2. *He must understand the boy and the girl:* He must know their mental processes, how the mind works at twelve years of age and how at twenty. He must know their nature, discover their temperament and understand what to expect of a child at one period of development and what to expect at another. He must know their temptations, for they are many and insidious. There are battles, defeats and victories that are sometimes little recognized and often misunderstood. He must study their problems, for the problems of the boy and girl are many, great and varied.

3. *The individual Christian must have a personal interest* in the boys and girls if he hopes to render them any real service. Professional interest and patronizing airs repel the normal young person. Young people will not respond to the "absent treatment." The heart of youth is hungry for genuine personal interest; an interest that is human and warm with genuine love. You cannot start a fire with an icicle. At a missionary conference a number of missionaries and volunteers sat upon the platform. Among those who were going to the field as new missionaries was a young doctor. Each of these missionaries rose to tell what had led him to the mission field. When this young doctor arose he turned and, pointing to the

author, said, "When I was a boy Dr. Hill put his hand upon my shoulder and said, 'Wheeler, God could use you in a wonderful way in some mission field.' From that day I began to fit myself to render the best service I could as a medical missionary in China."

3. *The parents virtually hold the key to the situation*: Most of the problems of youth and the failures of youth can be traced to the lack of a normal home life. There must be a recreation of the home. You cannot have an affinity and a family altar, a gambling mania and a godly influence. There is too much attention to outside interests. *There is the responsibility on the part of parents to know* the things about children that have been indicated above and to think of the destiny of the souls committed to their care. *There must be positive conviction about things that are right.* Too many have been tolerating instead of training. *There must be definite decision in matters of principle and piety,* and a declaration like that of God's servant of old, "As for me and my house, we will serve the Lord." *Parents must provide a program for the home,* which shall embrace positive religious instruction by prayer, devotional Bible study, life and example; fun and fellowship and the freedom of the home. Many a boy and girl has been driven to the world for companionship and counsel by too rigid restraint in matters of no vital importance. It is better to furnish your boy a dog and a room at home than to let him find a degenerate and run on the streets.

The Church has its challenge to-day. The plans of the world have failed and to-day the Church of God is on trial. *If she would win the youth in the Sabbath school, in the pulpit and in her educational institutions, Christ must be exalted. She must develop a leadership that has an understanding of youth* and that speaks and lives in the age and in the world in which youth lives. *She must provide an adequate equipment* for meeting the needs of youth. *She must provide an adequate educational program* in the Sabbath school and the sanctuary with the instruction that is adapted to the life, the problems and experiences of youth, and that is definitely related to the world in which he lives. *There should be a full recognition of the so-*

cial instinct of youth, and social and recreational program provided. Camp fires, picnics, plays, games, contests, conferences and other amusements should be provided. Young people naturally get together. One of the greatest mistakes the Church has ever made has been the failure to bring them together for social life and recreation of the proper sort in Christian environment. Apart from the morning hour at Sunday school the great majority of our young people have received little or no attention and have been turned over to the world to find recreation. Out of her wide experience and wondrous success Margaret Slattery has written, "If the opportunity to choose came to me, as to Solomon, I would rather have the knowledge and the power to give the young people of to-day sane, safe amusements than anything else I know." There must be courageous preaching that will arouse the parents and challenge the youth if the Church would succeed. There must be no sacrifice of reverence, principle or piety, though there may be the call to exchange ultra-conservatism for the development of Christian character. *Finally there must be an expenditure* of money for buildings, equipment, trained workers and programs, commensurate with the opportunity and commensurate with the responsibility for the salvation and development of the youth of America.

COMPANIONSHIP WITH CHRIST.

By J. T. Taylor,

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Men can not escape the obligations flowing out of their relations in life. The man who contracts to dig a ditch has resting on him all the responsibilities involved in that job, and there is no work in the world which does not involve responsibility. The man who accepts a professorship in a seminary or a university lays himself under a heavy burden of responsibility. The man who accepts the presidency of the United States assumes a responsibility of formidable proportions. I may say, then, that the measure of responsibility bears a direct relation to the importance, the greatness, or the sacredness of the position which a man occupies. He who would be king must show himself kingly: he must measure up to the majesty of his task; and whenever he fails to do that, the world speaks its condemnation.

In like manner, a man's relations with his fellow immortals involve responsibility. Every friendship is at once a privilege, an obligation, and a responsibility; and these obligations and responsibilities run up in climacteric order., When a man gives his love to a maid and a maid gives her love to a man, there is a mutual assumption and acceptance of responsibilities which function in the realm of ideals. Marriage involves a responsibility of vast and too often flippantly conceived magnitude. Every time you touch a human life in any way, you increase your social and intellectual riches, and at the same time, you enlarge your debts to mankind.

Now, there is one relationship and fellowship in life which vastly outweighs all others in magnitude, in sacredness, and in the obligation and responsibility which it involves and demands. He who courts the friendship and the fellowship of Christ Jesus

assumes the most significant and the heaviest responsibility which is possible on earth. The friend of a king must be kingly. The friend of the Master,—ah, what a man he must be!

And, yet, there is never a day when I do not hear some person speeak with shocking levity about becoming a Christian, as though he were speaking about the weather, or a journey to Florida. It is true that Christ invites every one to come unto Him, but the man who is wise will take profound cognizance of the strict standards of the Master. . . .Friendship with Jesus: there is no other friendship and companionship which gives so much and demands so much. And it is precisely because fellowship with Christ gives so much that it demands so much. It demands nothing less than everything and all of the best that a man can give. And it gives everything. The man who has truly been with Jesus is incalculably rich, and there is always something different about such a man. He is a living reply to a searching question put by the Master long, long ago: What do ye more than others?

The man who has been with Jesus and has warmly companioned with him does a great deal more than others; is a great deal more than others; and he is the possessor of certain attributes, which are the marks of association with his Lord. In this paper, I wish to treat of three of the attributes of character and personality which are the possessions of the man who has been with Jesus.

First, the exquisite touch of the Master bestows on a man the gift and the attribute of reverence, and reverence includes beauty and fineness of soul. There are many and foolish ways of putting men into categories: the high and the low, the rich and the poor, the educated and the unlettered; and so on, ad infinitum. But it seems to me that there are are just two kinds of people in the world: people who are fine, in the best sense of that noble word, and people who are not fine. The difference between the true Christian and the man of the world is not a difference in culture, in learning, in wealth, or in power and place. The difference is profoundly deeper than that. It is a difference in fineness of soul. And let no man accuse me of preaching an heretical doctrine of salvation through culture.

What I am preaching is the sound doctrine of culture through salvation. Christ furnished a new motive for all culture, and any culture which is not rooted and grounded in Him leads to chaos and death.

I love to think of Christ as the master Artist, the maker of beautiful things, of exquisitely finished lives; and I can not think of anything unlovely as being the work of His hand. . . . If one who claims to be a connoisseur of art should come into my study and say: "See, I have discovered a new painting by Millais, a thing of priceless value," I should look at the canvas for certain characteristics. What the canvas revealed might force me to say to the man: "Why, you impostor, that thing could not have come from the hand of Millais. It lacks his delicacy of touch, his fineness of conception and skill of execution. It lacks his character; it does not contain the soul of Millais." . . . . For the spirit of the artist dwells in every work of his hand.

Now, we are the raw materials with which the Master works, and there is never any quibbling concerning the work of His hand. What materials does an artist need? Why, a bit of canvas, worth a few cents on the market; a few tubes of colors, worth a few cents; and a set of brushes, of little value in themselves. And what does the artist do with these raw materials? He simply brings about a certain relation of harmony, which is the soul of all art; and by the power of his genius, he establishes a significant adjustment of colors and canvas. When he has finished, a dollar's worth of crude materials has been transformed into a priceless masterpiece, the delight and dream of the world. I am deeply convinced that Christ does just that for all who companion with Him. Under the touch of His hand, the raw materials of our lives are transformed into immortal masterpieces, the adored of God the Father. And never a crude work comes from His hand. The man who has been with Jesus has the stamp of the Master upon him, and the world will take knowledge of him that he has been with the Christ.

It is a grievous fact, however, that there are many irreverent folk who name the precious name of Jesus. Paul speaks of cer-

tain rude fellows of the baser sort: noisy, boisterous, roistering fellows. Have we not some of these in the church? There is much flippancy to-day, and much of it, I fear, is in the church. One sees strange sights and hears strangely incongruous words, if he but keep his eyes and his ears open. The name of God falls too lightly from our lip. Too often we forget, when we come into the house of the Lord, that the ground on which we stand is holy ground. Have we lost the simple majesty and grandeur of soul which compel a man to stand in awe in the presence of the Most High? Study people as they leave churches, and you will find that many of them of excellent reputation for Christian worthiness are speaking as flippantly as crowds coming from comic picture shows.

May God give us men and women whose companionship with the Master will so beautify and ennoble their lives and so glorify them with the spirit of reverence that the world will take knowledge of them that they have been with Jesus. May God give us men and women whose lives speak something of the matchless sublimity of the Master's prayer: Hallowed by Thy name. Herein lies the secret of the growth of the Church: not by an ever-increasing complexity of organization, a sorrow to some and a despair to many; not by creeds and the dogmatic formularies of theology, though these serve an indispensable function; —but by the silent power of men and women whose lives have been beautified by the touch of the Master's hand. With the coming of such a race of men, and not until then, will the Church of Christ come forth as the morning—"fair as the moon, clear as the sun, and terrible as any army with banners."

Again, the man who abides in Christ is endowed with a mystic influence for good. In many ways, our conscious efforts to do good are often ineffectual, because we are so crude and unskilled in the fine art of translating our love in terms of service; but I doubt whether even the worst of men fail to feel the influence of a truly good man. He who companions with Jesus is more than a man: he is the only superman. Paul was a superman; and so were Luther, Calvin, and Wesley; and so is every one who comes under the touch of the Son of God and the Son of Man.

It is easy to account for a man of the world: to weigh him and to say precisely what he is worth. Voltaire was just so many pounds of brain and brawn, of flesh and blood; and any man with a sense of values can easily set a price on his life, or on that of Ingersoll, or on any life of that stamp. But there is no way of accounting for the true Christian. There are deeps in his personality and a silently working power in his personality which defy your mathematics and your logic; and every good man has a power in his very person which he little suspects but of which the world takes knowledge. The man who can be accounted for and weighed is not a man who has been with Jesus. A hallowed atmosphere surrounds the man of God, and we often tremble in his presence. I have never yet encountered a man of the world, however exalted his station in life, who had the power to impress me with a feeling of awe; but I have often trembled and I have often felt like an ant before a mountain in the presence of some humble child of God. Patches of weeds do not impress me, but a walk in a rose garden is always a revelation to me of a power that is silent and sweet and irresistible. It is ever thus with those whose fellowship with Christ is genuine and profound... Gardens of roses!

It is a fact, too, that silent forces are greatest. A poet has said: "Silence is the law of being; sound, the breaking of the rule." The law of gravitation works without noise, but its commands are inescapable. Earthquakes and storms make much noise and stir up much confusion, but it is the silent beams of the sun which give light and life... "Ye are the light of the world."... Does not that refer to the silent, to the inescapable, to the life-giving power and personality of men and women in whom dwells the spirit of the Master?... Long ago, a woman of scarlet soul pressed her way through the throngs in order that she might but touch the hem of His garment: that something of the healing majesty of His personality might flow into her and make her whole again... Silent influence,—the majesty of a person re-created in Christ! Re-created: yea, so re-created that it is no longer I that live, but Christ that liveth in me! Such a man gives out goodness as naturally as the sun gives light.

There is a little play, "The Passing of the Third Floor Back,"

which illustrates the thought I am trying to express. I shall sketch it crudely. Scene: The front room of an ordinary boarding house, drab and commonplace. There are cheap chairs in the room; and a cheap piano, badly out of tune. The walls are covered with cheap pictures. There are several people in the room, and they are indulging in the cheap gossip and the commonplace talk which one would expect in such a place. Every thing is cheap, and drab, and commonplace.

A stranger appears on the scene: a man with something of majesty about him; a silent, compelling majesty. He applies for a room, says but little, and goes to his room on the third floor back... When he appears again on the scene, he engages in quiet conversation with the members of the group, and gradually the tone of the talk changes, though the stranger does not appear to press himself forward. Step by step, with a marvelous skill of unobtrusiveness, the stranger draws out the secret longings of these commonplace folk. There is one who has a secret longing to become a poet; another to become a musician; another to become a painter... Only a few words are said, but flames are leaping through the ashes of souls long buried under the drabness of life.

The stranger appears again the next morning. He is going away. But the furniture in the room has been changed, with a touch of refined beauty here and there. There are no cheap pictures on the walls. The talk of the little group has turned to things spiritual. The drabness, the cheapness, the commonplaceness,—all these are gone... The poet has begun his poem; the musician is playing the piano with a new skill of touch and refinement of technique; the painter has begun his first canvas. The stranger, so strangely majestic, bows to the group, and passes out through the open door. The people gaze after him: gaze with eyes full of longing and full of thanksgiving; gaze until he passes out of sight... And they took knowledge of him that he had been with Jesus.

And, finally, as a climax and culmination of lavish giving, Christ bestows on all who companion with Him a sense of the invisible; a sure knowledge of things not seen through carnal eyes; a cognizance of the spiritual. In Him we find a Belve-

dere through whose windows we may look with clairvoyant sureness of vision into a city not made with hands, whose author and builder is God. There is a natural world, a knowledge of which comes to us through our five senses; and there is a spiritual world, into which no man can look through his own blind eyes. These things, says Paul, are spiritually discerned. . . It is folly for a man to search the heavens with his naked eyes in the hope of discovering some far-ranging star, for stars that run their race on the outlying courses of the universe can be seen only through the eyes of powerful telescopes. And the world of the spirit can be seen only through the eyes of Christ. All other eyes are blind and powerless.

It is no wonder that there is so much despair in the world, and so much hunger; for a world that seeks to live by bread alone, must hunger. Science has its appropriate uses; but science dreams no dreams and sees no visions, and where there is no vision, the people perish. The arts have their uses, and they are all beautiful after their kind; but the arts have bandaged eyes, and the arts can do no more than build temples of clay. Philosophy has its uses, but its vision is that of an old and haggard man. . . And never yet has there come out of science, or art or philosophy a tenderly sweet voice, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." . . . Materialism in all of its hideous phases, shuts off the pillar of cloud by day and the pillar of fire by night. Christ,—the all-seeing Christ! Oh, that men would learn that it is in Him that we live, and move, and have our being! Hear the words of the blessed master: I am the way, the truth, and the life; no man cometh unto the Father but by me.

These things are spiritually discerned. . . . There is much folly in debating with deaf men concerning the harmonies of Beethoven, or with blind men concerning the splendors of sunsets. And to the man who has not companioned with Christ, the world of the spirit is the great unknown.

Dunsany has a play, "The Glittering Gate," which forcefully illustrates this truth. In this play, you see a great ledge of rock, very high up; and near the ledge of rock, you see a golden

gate, the glittering gate of Heaven. Below, you see a vast abyss, hung with stars. The place is unutterably lonely.

Presently two men walk around the ledge and stand before the glittering gate of Heaven. They are two burglars. They are dead men. You learn from their talk that one of them was shot to death and the other executed by the state...A mocking laughter is heard afar off, the echo of the voices of demons. There are corked but empty beer bottles scattered about the ledge. The two men, standing before the very gate of Heaven, talk of their feats of crime while on the earth; and they spend much time in opening the empty beer bottles, which symbolize the earthiness of the men. The emptiness of the beer bottles symbolizes the fact that the two men can no longer satisfy their appetites with the things of the world, far, far below. Even the earth, with its paltry satisfactions, has been taken from them.

One of the men has his kit of tools. He decides to open the gate of heaven, just as he has opened the doors of safes on earth. He labors diligently at his task, picking the lock of the gate. The men continue their talk of things carnal...The gate begins to yield under the skill of the burglar, and the men speak boastfully of the Heaven that will soon be opened to them. And then the lock of the Heavenly gate yields to the burglar's skill...The two men hesitate for a moment, and then open the gate; and they see . . . . What do you suppose they see? They see a vast and illimitable darkness, a revealed nothingness, with stars wandering in the infinite distance. What else could they see? Then Bill turns to his partner in crime, and says, with an expression of utter consternation: "Stars. Blooming great stars. There ain't no heaven, Jim."

The curtain falls, like unto the doom of the Last Judgment; and a cruel and violent laughter still howls on..."These things are spiritually discerned." To the man who has not been with Jesus and who has not learned to look through His eyes, there is no Heaven; there could be no Heaven to such a man...The Glittering Gate!...I see the all-seeing, the all-revealing Christ. Behind *that* Gate, I know there is a Heaven of immortality for every man who has been with Jesus.

THE SPOKEN MESSAGES OF PAUL, III.

By Rev. B. R. Lacy, D. D.
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II. To Those Unacquainted with the Scriptures.

In the early days of November, 1918, an incident occurred which had its counterpart on every part of the Western front. There was a carefully concealed observation post on the Hills of the Meuse. Before it lay the plain stretching towards Metz; and in the plain was a thin line of American infantry and machine gunners. Behind the O. P. were the American guns, especially twelve trim 75's of the 2nd Battalion of the 113th F. A. These guns were laid for a defensive barrage. loaded with high explosive shells, with a single gunner sitting on the trail of each gun every minute of the day and night, listening for the command which would come over the telephone wire which was connected directly with the observation post. The observer's duty was to search for the hidden batteries and any activities of the Germans; but his imperative task was to watch for signals from our infantry. At 2 A. M. a green rocket rose and flared, signifying an attack by the enemy.

In telling of the occurrence later on, the Infantry officer said, "Our rocket went up 'poof,' 'poof,' and your barrage came down 'bam,' 'bam,' " slapping his hands smartly together. The records show that in a few seconds, less than a minute after the signal was given, the shells were coming over.

Paul's attitude at Athens reminds me of that fraction of a big battle. He was ever an observer, searching with keen eyes the position of the enemy, but especially alert to the faintest signal from the Spirit showing his point of attack.

"Waiting the word of the Master,
Watching the hidden Light,
Listening to catch his orders,
In the very midst of the fight;

Seeing his slightest signal
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song."

Driven out of Thessalonica, pursued by persecuting Jews to Berea and again compelled to retreat, we find him alone in Athens, eager for new efforts for Christ and alert for any opening by which he can enter with his message. His sensitive soul sees in the idols of the polished city the hidden batteries of the enemy. The beauty, the culture, the prosperity of Athens looms less large in his eyes than the slavery and sensuality and frivolity of the people; and he sees behind such degradation, a degrading religion. With such objects of worship the life of necessity will be debased.

Paul's reaction to idolatry was action for Christ. To have our spirit "stirred" or "provoked" and not do something about it is injurious both to our emotions and our wills. Paul's emotions fruited immediately into activity. His places of attack were the synagogue where he reached the Jews and proselytes (devout persons) and the market-place where he addressed all comers. Here he quickly encountered the philosophers of both the leading schools and found himself confronted with men whose chief joy and avocation was disputation. The Epicurians and Stoics, setting themselves above the common mass of men, would naturally hold in contempt a new comer from Tarsus. Yet as their time was customarily spent in telling or hearing "some new thing," and as Paul's message was clearly a novel one they were arrested and interested.

Yet in spite of the originality of Paul's preaching, so ingrained was their feeling of superiority that they apply to him a term of opprobium, "babbler," which in their mouths meant a purveyor of second hand and undigested ideas filched from other men. Men who approach the spiritual and intellectual descendant of these philosophers are met with the same contempt today. No people are more intolerant than your thorough going "liberal," and no minds less ready to weigh evidence contrary to their prejudices than their minds. But Paul sees in

their contemptuous interest an opportunity to speak for Christ. The wonder to us is that he showed no irritation at their supercilious attitude but bent all his energy to the one object of continuing to preach to them, "Jesus and the resurrection"—for this had been the subject of all his reasoning both in the synagogue and in the market-place.

Paul was always master of the occasion. He was as unembarrassed in this dazzling scene and august assembly as he was in the Philippian jail. The great Acropolis, adorned with the rarest of earth's artistic masterpieces shadowed the Areopagus but failed to overshadow him. The city was renowned above all places on earth for its learning and his audience consisted of the most prominent of these, yet he shows no confusion of mind as he faces them. His message was too all-occupying for him to let other matters affect him. He would use these masterpieces of art; he would use the learning of the philosophers, if possible, especially would he use their aspirations for communion with Deity to bring them to the true God. As none of his auditors were acquainted with the Hebrew scriptures necessity was laid upon him to find other methods of approach. He finds it in their longing for God, and through what we term "Natural Theology" he sought to bring them to an acceptance of religion as revealed in Christ. No other method was open to him.

His first sentence makes his contact and prepares the way. "Ye men of Athens, I perceive that ye are very religious" Then immediately follows a reference to a well known monument, a reference which held their attention until he could launch himself fairly into a discourse on Natural Religion. This portion repays study. In the synagogues he could appeal to the Jew's religious literature, but he is no longer in the synagogue and his hearers know nothing of the Scriptures. But God had revealed certain things to man and in man, and some of the highest ideas of God had found their way into Grecian hearts. Paul therefore sets before them the highest conceptions of God which their own thinkers had advanced, reminding them that the Deity must transcend all human temples. Then turning to the human family he shows the solidarity of the race although it is divided into various nations, and he

points out how this human race is aspiring for God, stretching out eager hands to Him. Thus he would lead them away from the worship of vain idols and reveal to them a still higher conception of God as the Father of Mankind.

His discourse has been delivered with courtesy and dignity and embellished with apt quotations from their own poets. Surely he could judge that if these Athenians would ever be ready for the Gospel which Christ had sent him to preach, they were now ready.

Let us see what that gospel was. John the Baptist began his ministry in Judea saying, "Repent ye, for the Kingdom of heaven is at hand." Later on "Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." And Paul begins to preach to his first heathen audience with the same message—Repentance. Remember that in Paul's mind behind the sins of sensuality and slavery was the erroneous conception of Deity. "The spirit was provoked within him as he beheld the city full of idols." His call to repentance was a call to a change of mind, a change of purpose, a change of heart, which had in it regret and sorrow for past *spiritual ignorance* and a new resolve to reverse and serve the true and living God.

How often today do we call men to repentance in just that way? We ask them to repent for drunkenness, sexual excesses, greed, malignity, back-biting, avarice and a thousand other specific sins; but how often do we demand that they repent for their false ideas of God? And if we do make this demand do we often back it up with the appeal to the judgment of the world by Christ? That background has been missing from some of our preaching of late, though happily it is gaining place again in certain quarters.

We preach the resurrection as a message of comfort to those who are bereaved or dying. We preach it as encouraging us to live today in the presence of our risen Lord. But aside from this sermon of Paul's I cannot recall having heard or read a single sermon which stressed the resurrection of Christ as a warning to men so they would fear the judgment, yet this use by Paul of the resurrection as an exhortation to repentance

is in line with Christ's own promise and threat, if you choose to designate it a threat. "The Father . . . hath given him authority to execute JUDGMENT also, because he is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto resurrection of life; and they that have done evil unto the resurrection of JUDGMENT." This claim of Christ had been confirmed, says Paul, by his resurrection. His discourse is rudely interrupted after he had driven home this great sentence, "Now he commendeth men that they should all everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." It was the introduction of the supernatural which closed the ears of his hearers. To Paul the Resurrection was a foundation fact. Had he not seen Christ, had he not been changed by that experience, had he not investigated and proven beyond a peradventure that the disciples' contention as to that great event was correct? And on this he was betting his whole life and career. Yet immediately when he mentions it the philosophers will not so much as hear his evidence. They will not admit his testimony into court. Their minds are closed and hermetically sealed where miracles are concerned. No amount of testimony can overthrow their fixed ideas in regard to this point.

Are not we of today thoroughly familiar with such an experience? Have we not in pleasant discourse talked of God's Fatherhood and the Brotherhood of Man, or the solidarity of the human family, with would-be philosophers of today? Then we have mentioned the Birth or the Resurrection of Christ and have seen a look of pitiful contempt take the place of interest, and we have known that their minds are closed to any evidence contrary to their presuppositions.

I am well aware that in this brief paper I am going contrary to many great and learned men who think Paul's sermon at Athens was a miserable failure, and who hold that it was recorded simply as an example of how not to preach. Certainly

there is nothing in "The Acts" to make us judge this to be true. Of course I know the argument from the Epistles to the Corinthians. Not every sermon can be judged by its immediate fruit, but luckily this one can. There were more than two converts. "Dionysius the Areopagite, and a woman named Damarius, and others with them." This Dionysius must have been a man of considerable mental ability since he was a member of the Athenian Supreme Court of the Areopagus. If one of us today in one discourse could win a high officer of our judiciary we would not say that our sermon was a failure. But Damaris, who is she? It is pretty well agreed that since at that period of Grecian life, the *hetaerae* were the only women who attended such a public gathering. Damaris must have belonged to that group of prostitutes who were the most gifted and brilliant members of their class the world has ever known. Since they weilded great influence her acquisition was not alone notable for the change it wrought in an immoral woman but for the effects it would have on others. And there were others beside these two. No, surely such a sermon was not recorded as a failure or as an example of how not to preach.

Talking to one of our successful missionaries to the East he strongly backed up this contention. My friend, a student and evangelist, told me that in his field, especially among the more enlightened Orientals he modeled his discourses more after Paul's Athenian address than after any other.

Is there then not need for similar preaching in America? We are in many cases facing audiences who know little of the Scriptures and whose educational background is pagan and naturalistic. Many of them are slow to accept miracles and are loath to believe in the supernatural. But they have a real religious nature. They are feeling after God if haply they might find Him. They may refer to us as "babblers" as "mossbacks," out of date in our conceptions of the universe and the power behind the universe. But Paul did not let contempt beget contempt. He reasoned and reasoned courteously and learnedly, yet he did not compromise his faith in the Resurrection. This army of girls from some of our colleges, these boys from our universities, they have religious longings and

oftentimes our ministers know not how to meet them. So many of us preachers have graduated at a good conservative Church college and then have gone to a sound and orthodox seminary. We come out to preach not only to those who believe in the Scriptures, but to those who do not. Among the former we frequently have fine success, but often we speak a different language from the latter. Do we not need to study to find a point of contact with this increasing group of modern Stoics and Epicureans? Can we find a better model for our study than Paul's address on Mars Hill?

THE ETHICAL MESSAGE OF THE OLD TESTAMENT.

By Rev. Edward Mack, D. D.

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The Old Testament is a book of morality. The God of the Old Testament is a moral being. When we consider the antiquity of this book and the severe limitations of its people, this is a remarkable fact. Its predominant and insistent moral element is a distinction which sets it in contrast with other ancient religions. That not one of these approaches the Old Testament in the spiritual and moral character of its precepts, practices and ideals, will be denied by no one. Babylon, Egypt, Greece and Rome all surpassed the Hebrews in literary and artistic culture, all will agree. But the religion of none of these is comparable for an instant with the religion of the Old Testament as a moral religion.

Nor is this moral excellence a late development or attainment in the Old Testament life. Right and wrong are always separate categories in its pages, and are never confused. The earliest tradition of the Hebrews presents the choice of the good and not the evil, as the duty of man. Nor is this good merely relative or opportune. It is always absolute, fundamental and universal. The will of God is presented as both beneficent and holy. The two great moral words of the Old Testament are "righteouness" and "holiness." While these words have their legal or relational significance, yet in the use of them the moral ideal is always involved. The moral requirements of the Old Testament are scarcely less prominent than those of the Gospels and those of the Epistles. They are of the same quality and force. Indeed there are more details and more occasions for emphasis in the Old than in the New. And the preacher who must face the problems of our life today is fortunate to have such a rich vocabulary of moral phrases, and so wide a range in the practical application of the fundamental principles of mo-

rality, as are to be found in the Old Testament. In the emphatic precepts of the Law and in the living exemplars of right or wrong he has always his text, and along with it the illustration for his message. The lessons of Esau and Jacob, of Saul and David, of Ahab and Elijah, of Ahaz and Isaiah, of Jeremiah and Zedekiah are so plain that he that runneth may read.

Our Lord gives his witness to the moral perfections of the Old Testament in its very beginnings. When put to the test by the Scribes on the question of divorce, just as much a burning issue in the first century as in our own, He did not make His final appeal to the law given by Moses but went beyond that to primeval law as set forth in the earliest stage of revelation. Jesus said unto them, for your hardness of heart Moses wrote you this commandement. (Deut. 24:1-3) "But from the beginning of the creation of God made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:2-9.)

While the rationalistic critic dissects the Law into various documents, and distributes these along the later ages of Hebrew history, even he does not claim that there is a radical change in moral precept and practice. The moral heart of the earliest codes is as pure as that of the latest. Even if the early chapters of Genesis be late as literary productions, they still record early traditions. And in these the highest moral values are emphasized, sometimes in the faithful record of the moral delinquencies of the nation's heroes, Abraham, Jacob and Noah for example. The noblest statement of moral precepts and sanctions is found in the earliest Hebrew code, the Ten Commandments, which is Mosaic by common consent.

The priest code does not present a higher moral standard than Deuteronomy. The moral teachings of Samuel and Nathan are not inferior to those of Haggai and Malachi. An American attorney, Roger S. Galor, in a recent publication has this to say of the Book of the Covenant, (Exodus 21-23), the earliest of the Mosaic codes: "Even here we note some refinements in legal classification, and in the vari-

ous classes of crimes. The distinction between the different degrees of murder, Exodus 21:13-14, is identical in principle with modern codes." Of Deuteronomy the same author writes: "Very justly Deuteronomy may be regarded as being the high-water mark of ancient law, superior in its religious and humane conceptions not only to all former Jewish law, but to the laws of any other ancient peoples of that period." To those of us who believe in the great antiquity of Deuteronomy, these words will take on added force.

Renewed emphasis is required in our modern preaching on this phase of the Bible message. In our modern formal, utilitarian, and even, credal conception of the Christian religion, we are in danger of losing sight of the moral requirements and emphasis of the Divine Law. A large factor in the power of the preacher is his moral life and his moral message. That is a noble title which the apostle Peter gives to Noah, who both witnessed and spoke against the iniquity of his day: "a Preacher of Righteousness." The Bible fails as a book of God, if its moral character and message be taken away from it. The preacher of righteousness is in a sad plight, if the book of his faith speaks not in no uncertain terms against unrighteousness. It is the purpose of this chapter to direct attention to the high ethical value of the Old Testament as a message to the moral crisis of our own time.

Two *caveats* must however be uttered at the beginning of such a discussion. In the first place, the actual historical record must not be confused with the ideal contained in the record. There are many sayings and incidents in the Old Testament, which are not moral precepts or examples, but merely records of facts. Such of course are not to be received and taught as morally binding. In the book of Job, for example, the words of false comforters are not to be quoted as of moral excellence, simply because contained in the Sacred Writ. They may or may not be true. A discriminating knowledge of the context will set such things at their proper valuation. It is quite possible that a good man will utter such impassioned and embittered words in the heat and agony of wrong and suffering, as would not be possible in times of calm and balanced

judgment. I can conceive of the possibility of such an expression as that which is found in Psalm 137: "Happy shall he be that taketh and dasheth thy little ones against a rock," the outcry of a soul wrung with the agony of the cruel horrors of Jerusalem's fall, being much softened by the same speaker in calmer and more meditative moments. The primary lesson of these words may indeed be to set forth the bitter agonies through which Jerusalem had just passed. Immoral or unethical incidents and emotions may be on record, not for commendation, but as salutary warnings and safeguards on our behalf. As for this whole matter, ordinary intelligent interpretation will show that such criticisms of Old Testament righteousness have been overdone.

In the second place, we must recognize a growing moral consciousness in the Bible. Such a simple and obvious conclusion is not in conflict with the most conservative view of inspiration. I take for granted that there is universal acceptance of the fact that the conscience became more enlightened and more active as revelation advanced and grace was more abounding. Our Lord could not commit all truth to the untried faith and limited experience of His disciples. Much time must elapse before the Spirit could lead them into all truth. The spiritual history of Jacob has been given, not that we may live as Jacob lived, but that in the light of his experience and by true faith we may avoid his errors and live more nobly than he. In the Law there are eternal verities, which are are of unchanging worth. But there are many temporary incidents for an age of weakness and immaturity. "For whatsoever things were written aforetime, they were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4).

High Standards of the Mosaic Codes.

The legislation of man in all ages has nothing higher to offer in the way of moral conception and statement than the Ten Commandments. And this sublime expression of the highest morality comes from a primitive people of an ancient time,

when criticism puts Israel in a condition less than semi-civilized. These "Words" or commands, read like transcripts both from the will of God and from the deepest nature of man. They express universal and eternal right. They are brief and bare outline, but they penetrate with their searching requirements every relation of man: to God, to neighbor, to self. They carry in their wording no physical, judicial penalties, because the penalty of their violation is primarily and unescapably in the violation itself. There is something in them which tells the wrongdoer that the breaking of them means his own undoing, physically, morally, spiritually. He that covets or lusts, puts the spreading, eating gangrene into the core of his own heart. They come to us as the voice of God, as they also bring to articulation the deepest yearnings of our hearts for righteousness.

The Book of the Covenant, Exodus 21 to 23, is the oldest legal code in the Bible. According to radical views it is assigned to the early period of the Kings: by more discerning critics it is the product of the days of the Judges; according to its own witness and the setting which is given to it in Exodus, it belongs to the earliest days in the Wilderness, and contains temporary and emergency legislation for a people recently escaped from serfdom, and just organized as a nation. Under the circumstances such legal direction was imperative, and with Exodus 20 these chapters form the primitive moral and civil legislation of Israel. Under any theory, these are ancient enactments. Some modern critics, as Taylor in the one-volume Hastings Bible Dictionary, rightly accept this code as originating in the Wilderness Wanderings.

But mark well its evident moral excellencies. No later legislation either nullified or excelled the simple but lofty standards of these primitive laws, in which we find simplicity and spirituality of worship; a high and equitable standard of right; tender consideration for the weak and the poor; humane treatment of dumb animals; a high standard of purity for all the relations of life; the spirit of brotherhood; and a simple and praiseful life. In these chapters are texts for our day. We who live among hosts of aliens, pressing with gratitude and new

hopes into our land, may well hear and heed the message of this old code: "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The Levitical Code has been laid aside by the sermonizer, because he considers it a collection of purely ritual and now obsolete injunctions. But the Books of Exodus and Leviticus, which constitute the largest part of the Priestly, or ceremonial, Code, have a heart of their own. There is a great central principle in these laws, which has a hundred illustrations in the various ceremonial precepts, but one unvarying meaning for all ages. That principle is Holiness. "Ye shall be holy, for I am holy." "Holiness becometh thine house." "Worship the Lord in the beauty of holiness." "And holiness without which no man shall see the Lord."

These words, which phrase the spirit of Leviticus, seem to us an unknown tongue. That spirit is almost gone from us. The solenmnity of the old cathredal is gone, and not altogether for worse; the quiet close of the worshipful hour, with its impressions of a holy message, is broken by a riot of salutations; the deepest emotions of the religious nature, to be reached only by the noblest and purest chords, are driven to hiding in the inner recesses of the soul by these modern lighter strains, taken over from the jazz of the Great White Way, and which play only on the cutaneous sensitivity of the soul. The holy motives and the solemn grandeur of Leviticus have their message of rebuke for the shallow noise of our modern devotions. They apply the supreme test of worship to every act and attitude of life: "Holiness unto the Lord." When a later prophet would proclaim the complete consecration of our life, he represented this great principle of Leviticus not as engraved on priestly mitre or golden vessels, but as stamped upon the humblest vessels of clay, and written upon the bells of the horses, (Zech. 14:21), "Holiness unto the Lord."

Moral Message of the Prophets.

But it is in the preaching of the prophets that the Old Testament ethical message gathers the force with which it speaks

most emphatically to our age. The prophets were preachers of justice and truth. From their writings a text book of modern social service could be prepared. They proclaim the same principles of right to man and faith in God as are found in the words of our Lord, and in the letters of His apostles. Amos and Hosea in Israel, and Isaiah and Micah in Jerusalem, addressed themselves directly and fearlessly to the moral questions of their day. In their eyes the great social sin was *hamas*, "oppression," the unbrotherly and merciless grinding down of the poor and helpless in order to personal gain. These men counted not their lives dear unto themselves, when they courageously denounced the crimes of the influential sinners of their day. The scene and the words of 1 Samuel 15 impress us with the sense of the heroic, as the old prophet stands before Saul, the victorious and popular king, and condemns him for his disobedience: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou has rejected the Word of the Lord, He hath also rejected thee from being king. And also the Strength of Israel will not lie or repent; for He is not a man that He should repent." I doubt if any higher appreciation of the moral values in life and religion has been expressed in our own or any other time.

The prophets spoke to the dull consciences of their fellow-citizens in tones which might almost wake the dead. They adorned their appeals with figures of such gleaming light and radiant beauty as to arrest the most careless mind. They poured out their yearning love in such tender eloquence that they might well have thrilled the coldest heart. You remember those unforgettable words of Micah:

> "Wherewithal shall I come before Jehovah
> And bow myself before the Most High
> . . . . . .
> He hath shewed thee, O man what is good;
> And what is Jehovah seeking of thee,
> But to do justice and love mercy,
> And to walk in secret with thy God?"

These lines are described by George Adam Smith as "the beautiful words, that express an ideal of religion to which no subsequent century has ever been able to add either grandeur or tenderness. This is the greatest saying of the Old Testament; and there is only one other in the New Testatment which excels it: "Come unto me, all ye that labor and are heavy laden and I will give you rest."

A friend who was active and successful in business affairs of some magnitude, once told me that he made it a rule of his life to read the book of Proverbs every month, and that no one thing had contributed more to the success of his undertakings than this rule. The wholesome and optimistic morality of this book is a tonic to any honorable, upright soul. It teaches that wrong cannot stay forever on the throne, that right and truth and kindness must in the end have the victory, as already in the exercise of them they bring the immediate inner triumph of peace and joy to the soul. But this book is not exclusively the privilege of the business man. It has its message for the preacher and its rich materials for his message to men. In an age of despairing philosophy, of utilitarian morals, of shifting chicanery, the minister needs to assure and stay his wavering heart on the solid, unequivocal morality of the Proverbs, which always assert the defeat of injustice and the victory of right. How healthy and heartening is the spirit of those words of true wisdom! I love, for example, that quaint and true saying:

> "He that is of a merry heart,
> Hath a continual feast."

And again:

> "Righteousness exalteth a nation;
> But sin is a reproach to any people."

The Home in the Old Testament.

The place of the home in the Old Testament is of the highest significance. It is quite true that it was not unknown to other

ancient peoples, but it appears at its highest and best in the Bible. In the Old Testament it is the Holy of Holies of human society. It, not the individual, is the unit of human society. The earliest beginnings of the human race are represented, not as isolated barbarism, but in terms of the family. When the Hebrew family did expand into the Hebrew state, even there the family organization and spirit were to remain in the state as a great brotherhood. The decalogue and every other group of laws emphasized the home. This family bond held for ill as truly as for good; for Achan's family perished with him in his sin, as on the other hand faithful David's was blessed with himself. On the family the Nation was founded, in the family the Church began. A believer's blessing became multiplied in terms of his home. To "build a house," or family, in Israel was the highest aspiration, whether the aspirant be midwife in Egypt or King in Jerusalem. There is reason enough today for turning back again to the Old Testament for that fine old pattern of the home, and along its lines to reform and rebuild the weakened home of our times. From such a high conception of the home it is easy to pass over to the New Testament ideal destination of the Heavenly Father's house of many mansions.

But the ancient home, like the modern home, had its enemies and sometimes its disasters. The story of these is told so graphically in the Old Testament, we can use its lessons to save and sanctify our homes. The problems of marriage and divorce, of polygamy, of the training of children, of family religion, enter deeply into the Old Testament experience. Marriage was honored, and divorce, at first not contemplated, was always discountenanced. It is altogether probable that the one passage dealing with divorce (Deuteronomy 24:1-3) did not in the least contemplate the divorce of a Hebrew wife, but the putting away of captive concubines. When Hebrews victorious in war, in the hardness of their hearts, took the captured young women as additional wives, like the other nations, a law was given for the protection of these often hapless captives. Well might the Lord say of such conduct: "For the hardness of your hearts Moses wrote you this precept." The Old Testament was written in an atmosphere of polygamy, but there is no taint of

such paganism in its precepts. Dual marriage was never contemplated in its laws, which always refer to a single wife. The indissoluble nature of marriage is declared at its original institution: "they (two) shall become one flesh." And "no man ever hated his own flesh." The Divine plan for the home was one husband and one wife, which is the only home in which purity can dwell, and which is fit for Christian civilization.

Childhood is sacred in the Old Testament. It is given prominence in the amount of narrative devoted to children, and in the abundance of promises made to parents in behalf of their children. Training of children was a duty of prime importance; for it was expected that the glorious hope of the nation was to be realized in the next, or in some succeeding, generation. It is just and right, therefore, for us to acknowledge gratefully how much our modern civilization as well as our Church, is indebted to the Old Testament home. We go to its pages to find the sweet sanctity of the family altar, and to get inspiration for supreme sacrifice in the education of the childhood of today, that it may be the conquering generation of tomorrow.

It is not possible nor necessary to speak in detail here of the State and the Church, their organization and their apparent coincidence. It is of interest that the Old Testament reader may there see human society in the making, and may study its dangers and its safeguards, from the patriarchal family with its simple, reverent life under the father as king-priest up to the elaborated monarchical system of Solomon. It is not easy to distinguish between Nation, or Kingdom, and Church. Their sphere and nature were often the same, and this union of the two in the Old Testament gives form to New Testament Messianic message: "the Kingdom of Heaven is at hand." The ideal of this Church-State was a great family of brothers, with Jehovah as Father-King. In such a nation injustice and oppression were infidelity and iniquity, because they violated the sacred obligations of sonship and brotherhood. This fact gave power to the moral message of the prophets.

Perils of Human Society.

Human Society in the Old Testament days had its abuses and perils very much like those of our social order. Slavery was an established and legalized institution throughout the whole course of Bible history, from Abraham to Paul. It is instructive to observe how the Old Testament will deal with this negation of its great social axiom of brotherhood. Slavery could not be abolished, but its hardships could be softened by human humaneness of the highest degree, and by the infusion of the redeeming factor, love. Every Old Testament code protects the slave and seeks to ameliorate his servile condition. In Deuteronomy Moses interprets the Fourth Commandment in terms of consideration and brotherliness for the slave: "that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a slave in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; *therefore* Jehovah thy God commanded thee to keep the Sabbath day." The principles of the Old Testament followed to their necessary conclusion assured the eventual striking of every shackle from every slave, and the establishing of a social and civil order in which all men should be neighbors and brothers. The application of these principles to the inequalities and the hard servitude of our industrial life would mean the inauguration of our Lord's plan for human society: "thou shalt love thy neighbor as thyself." In the Old Testament slaves were never "heads" nor "hands," as on the old plantation, but always "souls."

The horrors of war are fresh in the memory of this generation. We esteem ourselves civilized and humane. But our practices are far short of the consideration for invaded territory and conquered enemies required by God's command in the book of Deuteronomy. The Old Testament has a sure specific for that destroying malady, war. It is the first advocate of universal peace on a sure and sane foundation. Read Isaiah's plan for world-wide peace. (Isaiah 2:1-4.) Let men in accordance with it, have faith in Jehovah, and bring their troubles

to Him, to abide by His law. Let them submit to His arbitration. Let them learn His ways, and walk in His paths. Then they may scrap their battleships, and dump their poison gases into the heart of the sea. For never again would nation lift up sword against nation, and they should not have to learn war any more. If only our preachers had preached this preaching, and all peoples had believed it years ago. Then the earth had not been sown with death and ridged over with graves from Paris to Petrograd.

Every age has its crimes and curses of social injustice. And this is a vice which seems to flourish most in days of greatest prosperity, when men instead of showing gratitude to God for His benefits, give free rein to greed, and multiply oppression. In its struggle with injustice the Old Testament, in law and prophecy, maintains the essential principles by which righteousness, and therefore peace and good-will, may be established in our industrial order; or shall we not call it disorder? The voices of Isaiah, Micah, Amos and Hosea, and also of Moses, deserve a hearing in our day. Their precepts are identical with those of Christ and Paul. But they have the interest and force of being seen in actual life. We are inclined to yield to panic in the moral confusion of our social life. But the Old Testament does not become panicky. It has faith in the triumph of its eternal principles of right. "Glory *may* dwell in our land. Mercy and truth have met together; righteousness and peace have kissed each other."

There are some social evils of our own times, which are particularly insidious in their attack upon the vitals of society, and are also exceedingly difficult to remove. One of these is extravagant use and display of wealth. This vice has its defenders, who claim that the free and wasteful spending of money is the best way to keep it in circulation, a first premise true enough, if the second premise in the argument were, not feasts, fine raiment and fast living, but a spendthrift heart for the multitudes of starving brothers, and for the great missionary tasks of sending the good tidings of Christ to the whole world. As we turn the pages of the Old Testament our eyes fall on many chapters, which rebuke this pagan and unbrother-

ly vice, and none in more stirring sentences than those spoken by the Herdsman of Tekoah: "Woe to them are are at ease in Zion, and trust in the mountain of Samaria; that lie upon beds of ivory, and are stretched out upon their couches, to eat lambs out of the flocks and calves out of the stall; that improvise idle songs to the accompaniment of the harp, and invent for themselves instruments of music, like David; that drink bowlfuls of wine, and anoint themselves with the most costly oils," but they are not grieved over the wounds of their nation and their world. Therefore they shall lead the procession of those that go into exile, and the revelry of those that stretched themselves shall pass away."

An evil of Old Testament times was a misunderstanding and consequent perversion of essential and all-glorious womanhood. When we have in mind the true glory of womanhood, one of the most amazing and disastrous perversions in the social order is a thoroughly selfish and altogether worldly woman. It matters not so much whether this perverted being operate in social affairs, in political life, or in religious enterprises. We have no certain definition of the "flapper." An authority has defined this being as one who excites attention. But I feel confident that if we could go beneath the surface, it would be found that the flapper and the ambitious political ecclesiastical woman have underground connections. It is also said that the hummingbird and the bullbat belong to the same family of birds. If one were yet unborn and could consciously look forward to existence with one of these strange and vain creatures for his mother, well might he cry out beforehand, with Job and Jeremiah: "Let the day perish wherein I was born, and the night which said, a manchild has been born. Let that day be darkness, neither let the light shine upon it. Wherefore should I be born to see labor and sorrow, that my days be consumed with shame!" Amos met this evil with uncompromising words: "Ye kine of Bashan" is his description of the "wealthy ladies of Samaria, because they live a life of purely animal existence, proudly and contentedly going their own way, resenting interference, and intent solely upon their own food and enjoyment." Isiaah puts the ambitious, worldly and

sensual woman at the climax of the nation's iniquity. How lovely and gracious and tender the "daughters of Zion" should be! But the "daughters of Zion are haughty, and walk with outstretched arms and wanton eyes, walking and mincing as they go and making a tinkling with their feet." Such womanhood is more devastating morally than oppressive princes or corrupt judges. Therefore, said Isaiah, Jerusalem's gates should lament and mourn, her palaces be forsaken, and the populous city deserted.

A constant danger in every age and with every class is a wrong estimate of temporal possessions on the one hand, and the eternal riches on the other. The Old Testament teaches us not to stay our hearts on the uncertain riches which at any time may take to themselves wings and fly away; but upon the blessing of the Lord, which makes rich, and agonizing toil addeth nothing thereto. When all such insinuating and deceiving evils lifted their heads in olden time, the Old Testament prophets met them with the stern, rough handling, which they deserve today.

The idea of sin in the Old Testament is too large a theme to be entered upon here. But a single reference may be suggestive. We live in an age of dulled sensibilities, so far as the consciousness of sin is concerned. But the Old Testament allows no delusions about the reality of sin, and the danger of the sinner. Sin is an insult to God and a menace to society. From these Old Testament pages a modern Paul may well reason before the modern Felix of righteousness and judgment to come.

The sanction of moral law in the Old Testament is perhaps its supreme point of excellence. All right and truth rest in the Being and Nature of God. They are His holy will, in accord with which we are obligated to act. Morality must have a motive higher than self. The highest values of morality must have the highest sanctions. None can be higher than the holy nature and righteous will of God. "Against thee, thee only have I sinned," is a view of sin that leads to repentance and amendment. A grievous trouble with our moral order is our low conception of God and our ignorance of sin. It is an

age in which God may truly rebuke our illusions in those ancient words of His Book: "thou thoughtest that I was altogether such a one as thyself. Now consider this, ye that forget God." In reality, then, the moral message of the Old Testament is the preacher's old, old story: faith in the personal God, and a vision of His Holiness.

> "The opinion of the Bible bred in me, not only by the teaching in my home when I was a boy, but also by every turn and experience of my life and every step of study is, that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could but be made to know it, intimately and for what it really is, we should have secured both individual and social regeneration."
>
> Woodrow Wilson.

ROMANISM—SOME REASONS WHY IT SHOULD BE STUDIED.

By Rev. Professor James Porter Smith,

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> There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church.—Macaulay.

The words cited above from the essay on Rankin's history of the popes are not an isolated incentive to an examination of Romanism. The same student of history says:

"It is impossible to deny that the policy of the Church of Rome is the very masterpiece of human wisdom. In truth nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved the policy to such perfection that among the contrivances which have been devised for deceiving and oppressing mankind it occupies the highest place."*

Another note challenging us to study is struck by Dr. B. B. Warfield.

"...The Church of Rome, while existing in the twentieth century, is not of it. As Yrjö Hirn crisply puts it: 'The Catholic Church is a Middle Age which has survived into the twentieth century.' Precisely what happened to the Church

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*The quotation is from Lady Trevelyan's complete edition of her brother's works, vol. VI, p. 476. The writer is not aware that the modifications of the last sentence which, in some more recent editions, have robbed it of its reproach, were ever authorized by Lord Macaulay.

of Rome at that epoch in the history of Christianity which we call the Reformation, was that it bent its back sturdily to carry on with it all the lumber which had accumulated in the garrets and cellars of the Church through a millennium and a half of difficult living. It is that part of the Church which refused to be reformed; which refused, that is, to free itself from the accretions which had attached themselves to Christianity during its long struggle with invading superstition? Binding these closely to its heart, it has brought them down with it to the present hour.[1]

But it is the great political and religious system centering in the Vatican itself and not learned opinions upon it, which demands the careful consideration of any student of the life and history of Christianity. Its range of action, its power, its inclusiveness of doctrine and character, and its unbounded claims to dominion over mankind in our own day, and within our own land, even though we should close our eyes to its past, not only warrant, but exact a close scrutiny of its character.

One of the first facts which arrests attention, and which constitutes one of its proud boasts, is *the widespread distribution of the Church.* There is no continent and no nation of importance where its presence is not felt. It is not possible to realize this characteristic of Romanism without recognizing that such an institution merits serious attention. A few facts and figures may help us to understand the extent of its influence.

How much in excess of the actual facts the usual statistics of Romanism may be, for example Rome counts all her baptized population, we do not pause to examine. McCabe, in his "Decay of the Church of Rome," and Carroll, in his studies of the statistics of religious bodies in the United States, have clearly pointed out corrective data which must be borne in mind when these statistics are studied. One may instance the fact that it is usual to speak of such a country as Brazil as entirely Roman Catholic. Any one, however, who is familiar with the religious life of that land. knows that it would be alto-

[1] "Counterfeit Miracles," p. 73.

gether incorrect to suppose that there are 30,000,000 of even nominal Romanists in that republic.[2]

Let us, for the moment, accept at face value the figures as they are now quoted by Romanists. The Church claims in Africa, two million; in Asia, five and one half; in Oceania, nine; in South America, thirty-six; in North America, thirty-seven; and in Europe, one hundred and eighty-four million of followers, a total of two hundred and seventy-three million, five hundred thousand souls. If these figures were exact, Confucanism alone, with about three hundred millions, would be more numerous. It is supposed that the three large bodies into which Christendom is divided amount approximately to five hundred and sixty-six millions. If so, Romanism claims nearly one half of the total.

World wide missionary activity in the Church of Rome enrolls an army of about twelve thousand priests, aided by about three thousand lay brothers, twenty thousand nuns and thirty-four thousand lay catechists.[3] The body of converts in the mission fields is estimated at seventeen million. On these fields there are seventeen hundred schools with eight hundred thousand pupils.[4] Between 1910 and 1920 Rome has established twenty-nine prefectures, the first stage of a missionary church, forty-one vicariates, the second stage, and seventy-one new dioceses, a total of one hundred and forty-one territorial units added.[5]

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[2]The Brazilian jurist, Dr. V. F. B. W. Araujo, who is held to be "an ultramontane foursquare," speaking of his own people, says that it is "a population wholly Catholic," and "An apparent unity of belief may exist with no religious spirit," and again, "There is no more Catholic a people than the Brazilian, *nor one less religious*. In its behaviour it acts as though it were atheist." Protestant Sects," pp. VII, 18 and X.

[3]If these statistics are compared with those in "The Catholic Encyclopedia," s. v. "Missions" (Vol. X, 276, 177), it will appear that the figure 12,000 refers probably only to priests (who alone are to be termed *missionaries*), sent to the field and that the number of missionaries, or priests, should be increased by about 6,000, to include the native missionary priest.

[4]Rt. Rev. J. Moyes, D. D. (Roman Catholic) in Ency. Brit., supplementary Vols., s. v. "Church History; Roman Catholic."

Within the past few years the Church in the United States has ceased to be reckoned a missionary province, and is in turn becoming an increasingly powerful factor in the missionary activity of the whole. Ten years ago, or thereabouts, Cardinal Gibbons wrote ("Encyclopedia Brittanica," vol. 23, p. 500a), "The Church in the United States conducts no foreign missions." The July issue of the International Review of Missions, in an article by K. S. Latourette, professor of Missions at Yale University, reviews the present status of foreign missionary activity in the Church, and lists at least seven organizations, or groups, which are actively engaged in this work. One of these, a Dominican establishment, has sent out over one hundred emissaries in the last eight years to oriental lands. A very substantial contribution was also made in money to the "Propaganda Fidei" in Rome.

For the United States the Official Catholic Directory for 1922 (published by P. J. Kennedy & Sons, N. Y.) presents the following statistics: Total constituency, 18,104,804; in the archdiocese of New York alone 1,473,291; there are two living cardinals, until recently three; 17 archbishops; 93 bishops; and 16,026 secular and 6,023 regular clergy, or altogether 22,049 priests; total number of churches 16,615; 113 seminaries with 8,698 students; 222 boys' colleges and 718 academies for girls; and 6,258 parishes with schools. At the Plenary Council of Latin America, held in 1899, it was reported that their statistics gave 18,000 priests in Latin America. There is only one cardinal for the whole of South America and he is resident at Rio de Janeiro.

We should not, however, lose sight of the fact that the growth of the Church in the United States is admittedly very largely due to immigration. Cardinal Gibbons, no mean Roman, acknowledges this (s. v. "Church," 11th edition of the Encyclopedia Brittanica). The fact is quite generally conceded.[6] We find the Roman Catholic periodical, "The North-

[6] "The main source of growth has been immigration." See also s. v. "United States:" The immigration from Catholic countries would easily account for (though this does not prove that it is the only cause of) this great increase of the Roman Catholic body," i. e., relative to Protestant increase since 1890—Vol. 27, p. 639-a.

western Chronicle," of the 7th of October, 1922, writing: "Since 1890 the majority of the immigrants have been Catholics. Since 1900, excluding the Jews from the count, nearly two-thirds of the immigrants have been Catholic. The Catholic population, as estimated from year to year, has increased slightly less than the total Catholic immigration of the year.[7] This fact has once more been confirmed by the recent very slow growth of Romanism coincident with reduced immigration. It should be borne in mind that at the present moment the authorities of the Church are very active in their concerted endeavor to remove the causes of the grievous losses suffered in the United States and are systematically converging the energies of the very powerful machinery at their command upon the conservation of all the Romish population which Europe transfers to our shores. It would be unwise to suppose that the losses of the past will continue in anything like the same proportion.[8]

Notwithstanding its irreparable losses in this country the Church of Rome would claim over twenty per cent of the Church membership of such a State as Texas, and just short of seventy of that of New England.

The organization whose range of action is depicted by these facts is not contained under a bushel. Should it escape our careful notice?

The *power* wielded by Romanism is so great that upon this count we should be foolish did we fail to reckon with it as a *living force* in the world, or close our eyes to its nature.

Proof of its power and vitality is abundantly furnished by the facts already cited, but other evidence is not lacking.

The most cursory glance at the system as it stands today reveals it to be a powerful and living organization. Macaulay,

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[7]See the whole editorial transcribed in "The New Menace"—28th Oct., 1922.

[8]"The Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local co-operation." Christian Observer, Louisville, Ky., 20 Sept., 1922.

in the citation at the beginning of these pages, singles out the *polity* of the Church. Perhaps it has no rival as an organized body, even if we consider with it corporations far less extensive and complex. In this particular Romanism has secured the admiration, however reluctant, even of its adversaries. Slight familiarity with the system reveals the strongest centralized government, claiming implicit obedience, as the embodiment of Christ's infallible authority in "faith and morals," of every subordinate portion, or individual, within the whole. This centralized authority, whose unimpeachable dominion was affirmed as late as 1870, is governed by well formulated general principles of statecraft and exerts its force through an elaborate mechanism reaching to its remotest confines. Its system is the complex play of diverse elements. In the person of every priest the world over is incorporated the authority of the bishop in as far as the functions of the former demand, and the latter is very directly related to the one supreme head at Rome, as his canonical visits *ad limina Apostolorum* prove. The result is that the private members of the Church stand potentially in an almost immediate relation to the pope. History has proven the efficacy of this device.

Other elements in the organization are to be found in the hierarchy itself, in the curia, in the network of ambassadors and *nuncios,* constantly present at centers of civil government to represent the pope in all matters in which he may decree the Church concerned.

To some extent collateral with the secular priesthood stand the great orders of the religion. They have been the "royal guards" of the papacy, faithful contingents ready to be thrown into the breach for the good of the Church, or, if powerful and ambitious enough, not too modest to seize the reins of power and control the policy of the whole. They are an incentive to and a check upon the secular clergy. Ever since St. Benedict and the sixth century in the West they have done some of the heaviest work of their lords, especially when the times were *horae novissimae et pessimae.*

The correlation of these parts has not been left to fate.

Wherever he stands in the system the officer is bound to his superior by the most heart searching and exacting vows, *sicut ac cadaver,* and in turn the lay member is held in an iron grip, especially by auricular confession, which lays bare the soul defenseless and unclothed before the scrutiny of the priest, the aim being complete moral and spiritual surrender to the mandate of authority.

The degree and nature of this authority, which transfuses the whole ecclesiastical household, is revealed in the claims advanced for its head. Such expressions as "our Most Holy Lord the Pope," occurring in the oath of the Cardinals,[9] or Leo XIII's, "We hold on this earth the place of God Almighty,"[10] or "Our Lord God the Pope," in the late XVI century editon of Canon law[11], are the very fibre of the system.

Sanctions of the most weighty kind lie to hand for greater efficacy in the smooth working of the organization.

We need hardly remark upon the well-known political proclivities of this system as an evidence and factor of its power. Every reader of Church history, or of the secular evolution of Europe, is familiar with the irresistible temptation which politics, the wielding of secular power in the interest of the Church, has always exerted upon the life of the whole. Milton is quoted as having written: "Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, the one supporting the other."

A never to be forgotten example is supplied in the Exconation of the Jesuit Order by Clement XIV, when he abolished the Society of Jesus in 1773, a fact commemorated by Clement's medal, and in his brief indicted them as meddlers in government affairs in all the world. It was this penchant of theirs which led government upon government to expel them from their borders. Within our own day the experience of Portugal

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[9]See G. O. Nations, ("Papal Sovereignty," p. 133, ff).

[10]The Great Encyclical Letters of Leo XIII, p. 304.

[11]Roman Canon Law—Gloss on *Extravagantes* of Pope John XXII., Tit XIV cap. IV., Paris, 1585 *apud* Fishe "One Hundred Texts," Pp. XII and 150.

and of Mexico, not to mention other lands, may be cited to show that Rome is not unmindful of the power which may accrue from support by government.

This appeal to the temporal sword, so instinctive and constant in the annals of the Vatican, from which it has derived no small measure of its success, should arouse our interest in a a state which has served as a model for those who would maintain separate that which is God's and that which is Caesar's. We would do well to remember the words of the dying Cavour, an echo of Jefferson, *"libera chiesa in libero stato."*

Her long history and the accumulated experience of the centuries has developed a notable *sagacity* in Rome. There were master hands behind the system upon which Napoleon dealt heavy blows, which notwithstanding, was present in power, Metternich at the helm, at the Council of Vienna in 1815, weathered the revolutions of subsequent years, survived the *non possumus* of Pius IX and lived to promulgate his syllabus, and his late born infallibility, despite Honorius and all the heresies of evil lives in high places. There is power and vitality here.

Think again of the *intellect* which the Church has had at her service. Intellect is life and power. We need not evoke a remote past to recall such minds as that of Augustine, which contributed elements to the thought that is today Romanism, and Gregory VII's moulding spirit, or Anselm's and Aquinas' acumen, or the compelling eloquence and keen zeal of St. Ber nard, who hounded almost out of life his fellow Romanist, Abelard. Pascal and Liguori and Lord Acton were of that faith and so was Leo XIII, and the end is not yet.

Her widespread domain and the vital power which she manifests are not her only titles to our attention. Consider her *inclusiveness* in the realm of belief and of character. Here we are confronted by so heterogeneous a mass of men and women that we can only find a binding tie in the fact that they all claim to be subservient to the Holy Mother upon the Seven Hills, whilst she seems to content herself with their obeisance. Recall the words of Aranjo, himself an ultramontane, already cited in a note: "An apparent unity of belief may exist with no religious spirit."

She called her own, as long as he was quietly in obedience and mental subserviency, *Savanorola,* though she burnt him—the bishop helped light the fire that extinguished the life of Joan of Arc, and today she is a saint to be venerated—and Alexander VI, who had that Florentine burned to ashes, and of whom Ludwig von Pastor, the great historian of his Church classes as a vicar of the Lord Jesus upon earth, though he admits that to his dying day he lived in open violations of the commands of God and the laws of men.

St. Theresa, with her neurotic ecstasies, and the worldly woman at dead and formal devotions, are daughters in regular standing. The Jesuit playing the roll of rigorist in the confessional, embodying in his attitude all the sternness of an uncompromising piety, as he sits in judgment upon some naked and contrite soul, is no more a son of the Church than he will be an hour hence when he judicially declares "Ego absolvo te" to the libertine who has thrust his rival through, or dismisses with the same formula the woman of society who has forgotten her marriage vows, as though these grave sins were peccadillos of the great. Fenelon and Antonelle, "unscrupulous, sinister, grasping." Benevenuto Cellini and Loyola, Torguemada and Brother Lawrence are safe in the same fold, and so are Fra Paolo Sarpi and his monkish assailants. The virtues of Pascal did not make him infallible, nor did the infamy of John XXIII, or of Rodrigo Borgia rob them of pronouncing infallibly on morals while they were supposed to hold the place of "God Almighty on this earth."

The men who flocked to hear the great preachers of the French Court, and accepted the doctrine with many a mental reservation, were hardly more, hardly less members of their Church than those who today in paganized worship and in ignorance dense and superstitious, bow down and worship wood and stone at such shrines as Capacabana upon the shores of Titicaca, or at Pirapara hard by the brilliant city of St. Paul in Brazil, or take part in the worship of the Decolati in Sicily, or stand stupefied before an arm of St. Peter or a bone of St. Anne.

This is an uncanny medley of the knave and the saint; the scholar and the Roman Campagna bandit; of the penitent and the utterly unrepentant!

The complacent and flexible inclusiveness of every type of character and of piety does invite analysis.

No organization in western civilization today pretends to control the individual and society as Rome does. This alone would be a most serious call for a painstaking understanding of the whole system. In this attempted control she follows a policy calculated to obtain universal supremacy.

"The Catholic Encyclopedia," discussing Canon Law, gives us clearly to understand that Canon Law is really God's law,[12] and as such must be obeyed wherever it is known on pain of dire spiritual results to the recreant or obdurate.

The life of the individual is reached directly. We find a cultivated lady, head of an important academy for girls in a well-known South American city, saying to a friend: "I do not concern myself about that (a point of conduct) I have given the priest power of attorney over my conscience. He will direct me."

Gladstone, exclaiming about the pretended narrowed limits claimed for an *ex cathedra* infallible pronouncement in that it only affects matters of *faith and morals* says:

"I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and only leaves us when we leave the light of life. So, then, it is the supreme direction of us in respect to all duty, which the Pontiff declares to belong to him, *sacro approbante concilio;* and this declaration he makes, not as an otiose opinion of the schools, but *cunctis cre-*

[12]Vd. s. v. "Law," Vol. IX, p. 58: "The ultimate source of canon law is God." It is "sovereign;" the Church "cannot modify it;" she can "interpret it," however.

dendum et tenendam."[13] So the very dregs of individual life, its very tatters, are subject to the pope.

The family is directly involved, as the decrees upon marriage, e. g., *ne temere,* upon attendance at parochial schools, the confessional and other ramifications of Romish ubiquity demonstrate.

The nations fall within the scope of this world wide policy; witness the many concordats of history, the strong condemnations of the free Church and the free state, the attacks upon the concessions of the Magna Charta, upon the constitutions of 1832 in Belgium, of 1868 in Austria because of their liberal causes; the ambitious moves today in Palestine, Turkey, Russia, Poland, Ireland, the apparent neutrality during the World War, coupled with overt Romish resistance to the draft in Ireland, Canada and Australia.

We could hardly expect less if the greatest of modern pontiffs could write a brief time ago: "We hold on this earth the place of God Almighty." If the great Lignori could say:

"The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from slaves of Satan into the children of God. And God Himself is *obliged to abide by the judgment of His priests,* and either not to pardon or to pardon, according as they (the priests) refuse or give absolution, provided the penitent is capable of it."[14]

"A sceptre once put into the hand, the grip is instinctive, and he who is firmly seated in authority soon learns to think security and not progress, the highest lesson of statecraft."[15]

For such reasons as these and others which might be adduced we face an organization which challenges our understanding, and sharply condemns apathy, flabbiness and mental drifting in our moral and intellectual and political attitude towards her.

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[13]*The Vatican Decrees," p. 38, N. York, 1874.

[14]"Dignity and Duty of a Priest," London, 1889. *Apud* "Double Doctrine of the Church of Rome," by Baroness Von Zedwitz, p. 41.

[15]"Mirrors of Downing Street."

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BOOKS

Creed or No Creeds? A Critical Examination of the Basis of Modernism. *By Charles Harris, A. D., Examining Chaplain to the Bishop of Landaff, Rector of Colwall; late lecturer in Theology in St. David's College, Lampeter; author of "Modern Apologetics" and "The Creeds and Modern Thought."* New York. E. P. Dutton & Company, 1922. Pp. 383. $6.00.

This work is a polemic against Modernism.

The author defines his own position as that of a Conservative Modernist. He defines the modernism which he opposes, "Advanced Modernism," as a view held by a school of tneologians who, while agreeing with orthodox churchmen in accepting the doctrines of the Incarnation (usually in a somewhat minimizing sense) and also in many cases (but by no means all) the doctrine of the Personal Limit, have so far diverged from orthodox as to have accepted from the Liberal Protestantism of the continent at least the two following theological positions:

(1) That all the doctrines of the church, even those formulated in the Apostle's and Nicene Creeds, so far from being absolutely true and immutable (as has always hitherto been assumed), are subject to correction and even rejection, as human knowledge advances.

(2) That miracles, if not absolutely impossible, are at least in practice incredible, and that, therefore, even the great miracles connected with the person of Christ and defined as vital in the creeds, viz, the virgin birth, the bodily resurrection, and the bodily ascension of Jesus Christ, are not historic facts.

The space allowed this notice permits only general remarks about the character of the work.

It is an able, scholarly, refreshing and helpful book. The author is a trained as well as an able philosophical and theological thinker, widely read in ancient and modern philosophy and theology. He shows a heartening independence in regard to current drifts in philosophical and theological thinking—a sort of Athanasian regard for truth however widely the majority of men who claim to be men of thought and scholarship are departing from it.

We could not endorse all the positions taken in this volume. We regard as unsatisfactory his treatment of the notions of space and time, his statement of the purpose of God in creating the universe, his apparent endorsement of the Darwinian doctrine of evolution in some modified form, his espousal of the illocality of heaven, his undervaluation of all creeds framed this side the Apostles' and Nicene. Still other positions we would rejoice to see somewhat different.

The author, however, ably and brilliantly accomplishes his purpose in writing the book, viz. to refute the doctrine of the relativity of knowledge, both in its original Kantian form, and in its modified forms in which it appears in Hegelianism, New Kantianism, Euckenism, Bergsonism and Pragmatism, and to teach that we can really know the world of things and really know God and Christ, in part.

The thoughtful minister should own and read this book. Likewise many thoughtful laymen.

THOS. C. JOHNSON.

Union Theological Seminary.

CHRISTIANITY: ITS NATURE AND ITS TRUTH. *By Professor A. S. Peake, D. D.* George H. Doran Company, New York. Pp. 298. $2.50,

This is not a recent book, for the copy in my hands is from the Tenth Edition. The clearness and ease of its style and the excellency of its contents account for the popularity of this book. The author of this book, Prof. A. S. Peake, is well known as one of the outstanding liberal scholars of Great Britain, and he is further distinguished as maintaining his evangelistic spirit along with his liberal views. Here we have Prof. Peake at his best, for this is a splendid book on Christian apologetics written in a popular and attractive style, as its learned author knows so well how to do. One is surprised in reading this book that a liberal in theology can approach so near to conservative

conclusions. Dr. Peake in this volume accepts and defends the historicity of the Gospels, the miracles of Jesus, the supernatural birth of Jesus Christ, the Resurrection of Jesus and the Divinity of Christ. His theory of the atonement is far superior to the usual moral influence theories of his second thought. His chapter on sin is good, as is also his chapter on personal salvation with which the book concludes. This is a book that will strengthen faith and give more courage in preaching these vital truths of our religion. The conservative reader will find much to disapprove, but nevertheless it is something gained to have a book like this from a scholar of renown in the school of Modernism. There is so much valuable material, helpful and cogent argument for the foundations of our faith in its sixteen chapters that I most heartily commend this book to anyone who desires to read and study a modern book on Christian apologetics.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE ORIENT IN BIBLE TIMES. *By Elihu Grant, Professor of Biblical Literature in Haverford College.* Illustrated. J. B. Lippincott Company, Philadelphia. 336 paages. Price $2.50 net.

THE PEOPLE OF PALESTINE. A Companion Volume to the Orient in Bible Times. *By Elihu Grant, Professor of Biblical Literature in Haverford College.* Illustrated. J. P. Lippincott Company, Philadelphia. 277 pages. Price $2.50 net.

These are two interesting and valuable handbooks for Bible students, companion books, each throwing light on, and adding value to, the other. They are written in simple and delightful style, making the Bible real, and presenting many of its texts in vivid, picturesque form. The author must have traveled much in Palestine, and with close and careful observation, for he tells of life and manners of modern Palestine as a sympathetic and understanding eyewitness.

"The Orient in Bible Times" presents to the reader's view a panorama of all the nations which touched and influenced Palestinian life. Of necessity it must be a rapid survey which brings into consideration so many nations and ages in so few pages. But the survey is thorough as it is also interesting. In a few pages the whole story of Egypt and of Babylon, and Assyria is told in a satisfying way. Beginning with the earliest Egyptian days the author passes through all the nations, which were closely connected with the Bible narrative, down to the Idumean Herod.

Of special interest is the author's discussion in Chapter X of the meeting of East and West in old Palestine, when Greek and Semite, Philistine and Hebrew, Aegean and Arabian, met and struggled with each other for mastery of the land. His theory is somewhat overdone

for the Phoenicians, whom he associates with the Philistines, were not European but Semitic from their earliest days, as their language indicates.

Parts of the narrative dealing with the Hebrews are often somewhat loose in their critical ideas. Without reason he assigns the return under Ezra from Babylon to 397 B. C., out of all harmony with the Bible narrative, which clearly places him before Nehemiah. He also is given to the fiction of the prolific "Deuteronomic school of editors," who are supposed to have doctored the Hebrew history very often and very much as they pleased. He minimizes the Exodus from Egypt, and holds the idea of the gradual and progressive penetration and settlement of Palestine by Arab tribes, who were subsequently united into the Hebrew nation. Sometimes he indulges in such nonsense as identifying the origin of "Hebron" with "Abram," because of apparent assonance, whereas the two words are altogether different in structure and meaning.

"The People of Palestine" tells the story of modern life in the Holy Land in a way that illuminates many Scripture pages. It is just such a description as the Bible reader most desires to have, bringing into view the everyday life and the human experiences, which are as true to the Bible narrative as to the life of the Palestine of today. The reader will find in these books helps and guides in visualizing and realizing the narratives and messages of the Bible. He can easily neglect or ignore the unnecessary and unessential foibles of the "scientific method" of criticism.

EDWARD MACK.

Union Theological Seminary.

THE TESTS OF LIFE. A Study of the First Epistle of St. John, *by the Rev. Robert Law, B. D., D. D., Late Professor of New Testament Literature and Exegesis, Knox College, Toronto.* Third Edition. T. & T. Clark, Edinburgh, 1914. Charles Scribner, New York. Pp. 422. $3.00.

There is no better book than this on the theology of First John. No preacher can afford to be without it. It is sufficient here to quote the late Professor James Denney in his remarkable tribute to this book: "A book of which it may fairly be said that no more masterly contribution has for long been made to New Testament exegesis and theology. No New Testament book of our time deserves or will better repay, the most careful study."

EUGENE C. CALDWELL.

Union Theological Seminary.

THE SON OF MAN COMING IN HIS KINGDOM. A Study of the Apocalyptic Element in the Teaching of Jesus, *by Alfred Gandier, D. D., LL. D., Principal of Knox College, Toronto.* Doran, New York. Pp. 154. $1.25.

This is a most scholarly and yet popular study of what Jesus really taught about the future. The conclusions to which Dr. Gandier has arrived may be summarized as follows:

There is no basis for what is called the pre-millennial view in the teaching of Jesus. Neither is there found anywhere in the teaching of Jesus a statement that, through the preaching of the Gospel and the quiet working of his spirit there will be a millennium of perfect righteousness before His final coming in glory. Jesus teaches that as the Gospel of the Kingdom prevails, the struggle between good and evil will become more keen, since more and more the battle will be on in all lands, and in every sphere of action, and the forces opposing his Kingdom ever more fully revealed in their selfish and diabolical character. This struggle may be long, but at last a time will come when evil will have reached its culmination. Then shall the Son of Man appear in the clouds of heaven, and usher in the new age.

Thus it appears that Dr. Gandier rejects both the post-millenarian view and the pre-millenarian view. He accepts what is known as the non-millenarian position. He believes that Jesus and all the New Testament writers teach this latter view. To the present reviewer, Dr. Gandier's arguments are convincing.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE APOSTOLIC AGE. A Study of the Early Church, and its Achievements, *by William Bancroft Hill, D. D., Professor of Biblical Literature in Vassar College.* Revell Co., New York. Pp. 386. $2.00.

Dr. Hill has already written "The Life of Christ," which I believe is the best life of Christ for one who wants a clear, brief, yet comprehensive view of the life of our Lord. For the preacher who is looking for sermonic material, David Smith's life of Christ, entitled "In the Days of his flesh," is perhaps the most suggestive and stimulating, but we put no life of our Lord above that of Dr. Hill's as a brief and scholarly account of the main events in the earthly years of our Saviour.

We feel the same about Dr. Hill's "The Apostolic Age." In this book he discusses every important theory or opinion as to the apostolic age, held by various scholars, yet his book is clear, condensed, popular and sufficiently full. If a pastor were planning a series of sermons on the story of the New Testament, in which he would try to show how the New Testament came into existence, book by book as the

occasion demanded, he would find no better help than Dr. Hill's "The Apostolic Age." Dr. Hill weaves together in a fascinating way the history of the apostolic church, and the occasion and purpose of the New Testament books. He is familiar with all the most recent theories, and overlooks none of the important ones. This book is up to date, scholarly, and at the same time thoroughly conservative and orthodox.

EUGENE C. CALDWELL.

Union Theological Seminary.

A HARMONY OF THE GOSPELS. Based on the Broaddus Harmony in the Revised Version, *by A. T. Robertson, Professor of New Testament Interpretation, Baptist Seminary, Louisville, Ky.* Doran, New York. Pp. 305. $2.50.

The most valuable part of this book is the explanatory notes on points of special difficulty in the Harmony. In our opinion, the best harmony of the Gospels is "A Harmony of the Gospels for Historical Study," by W. A. Stevens and E. D. Burton, Scribners, New York. This harmony gives a better arrangement of the life of our Lord than the harmony by Robertson and Broaddus. If we could combine Dr. Robertson's explanatory notes with Stevens' and Burton's Harmony, we would have an ideal book for students of the life of Christ.

EUGENE C. CALDWELL.

Union Theological Seminary.

"LORD, TEACH US TO PRAY," *Alexander Whyte.* Doran, New York. Pp. 292. $2.00.

By common consent, Dr. Whyte was the greatest Scottish preacher of his day. Prayer was his favorite topic and here we have twenty-three flaming sermons on prayer from his flaming heart. No review can do these sermons justice. They must be read. There is nothing quite like them. They are marked by wonderful imagination, remarkable dramatic power, a most profound sense of sin, and an unconquerable hope in the power of divine grace.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE VICTORY OF GOD, *by James Reid, Minister of St. Andrews Presbyterian Church, Eastbourne.* Doran, New York. Pp. 308. $2.00.

This volume of twenty-five sermons easily places Mr. Reid among the ablest and most powerful preachers of our day. We are frank to say that they are the best sermons we have read since the day we devoured James Denney's sermons, entitled "The Way Everlasting."

EUGENE C. CALDWELL.

Union Theological Seminary.

THE FINALITY OF CHRIST. *By the Rev. W. E. Orchard, D. D.* George H. Doran Company. New York. Pp. 192. $1.35.

THE SAFEST MIND CURE. *By the Rev. W. E. Orchard, D. D.* George H. Doran Company, New York. Pp. 195. $1.35.

The rise of a new preacher to fame is a matter of very considerable importance in that it usually brings to public notice and favor a new emphasis and new point of view on the gospel of Christ. In these two volumes we are introduced to a new preacher whose power and influence has been felt for sometime in Great Britain and whose influence will be increasingly felt in America. Dr. Orchard is a Congregationalist and is Minister of the King's Weigh House Church in London. His fame as a preacher arises from the excellency of his preaching and from a peculiar attitude he takes toward Protestantism. Dr. Orchard is a Protestant yet he advocates the revival of Catholicism. His theology is that of the undivided Catholic Church of the early centuries. He makes a plea for the restoration of the confessional and places much stress on the sacraments and upon elaborate worship. Carrying out his convictions he received a second ordination from the Eastern Church which made him a storm center of discussion in England. His two sermons, "The Necessity of Confession" and "The Revival of Catholicism" in "The Finality of Christ" give his Catholic position. This, however, does not mean that Dr. Orchard is a reactionary. He loves the unity of the church and clings to the faith of the saints. He is not a Roman Catholic, but is seeking the spiritual values of Catholic worship that the Protestant church might share therein. At the same time he is intensely modern as can be seen from his sermon on "The Social Interpretation of the Cross" in "The Safest Mind Cure." He takes a strong and vigorous attitude against war which amounts to almost an obscession, but a good one.

Let not anything that has been said about the man or his teaching prejudice the reader against these two volumes of sermons: they are splendid. These sermons are packed full of ideas and information, and are characterized by a rare independence of thought and expression. They are charged with vitality and impart this vitality to the reader. Dr. Orchard is fearless and plain spoken in his denunciation of modern sins and sinners, and he finds hope for the world only in Christ its Redeemer and Lord.

If any minister wants to read some sermons that will stimulate thought and give him fresh viewpoints on living themes, I advise him to read these two books. He will find a peculiar blend of ancient Catholicism with modern thought which is wholesome, instructive and broadening even when one cannot accept the conclusions of the preacher. If only one of these books is read, perhaps "The Safest Mind

Cure" is the better, though "The Finality of Christ" gives the best idea of the ecclesiastical position of the author.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE FUNDAMENTALS OF CHRISTIANITY. *By Henry C. Vedder.* The Macmillan Company. New York. Pp. 250. $2.00.

CHRISTIANITY AND PROGRESS. *By Harry Emerson Fosdick.* Fleming H. Revell Company, New York. Pp. 247. $1.50.

THE RECONSTRUCTION OF RELIGION. *By Charles A. Elwood.* The Macmillan Company, New York. Pp. 323. $2.25.

In a recent issue of the "Christian Century" a list of "essential books" is given in which these three books are given prominent places. These are books that do deserve to rank high among liberal publications of the past year, and they deserve the thoughtful consideration of the conservative element. These books are reviewed together for the reason that they have the same theological background, the same sociological emphasis, and the same social outlook.

"The "Fundamentals of Christianity" by Dr. Vedder is a rather surprising book to proceed from the Professor of Church History in one of the leading theological seminaries of the Baptist denomination. Dr. Vedder is frank enough to say that his views do not meet the approval of all his colleagues in the Seminary.

The Christianity that Dr. Vedder has in view is the social Christianity, which in his view is the only Christianity. The fundamentals are those truths necessary for the support of this type of Christianity. The teachings of Jesus are regarded as entirely social, resting upon the foundation of the Fatherhood of God and the Brotherhood of Man. The teachings of Jesus are fundamental, not his Person and work.

Dr. Vedder has little use for Paul except when some ray of light happens to break upon his benighted mind and leads him to express himself socially. Paul's theology is Judaistic and rabbinical. The substitution theory of the atonement is particularly repellant, as is also the doctrines of the fall and of original sin. The presence of sin and its seriousness are fully recognized, and redemption of some kind is taught, but not in accordance with Paul's teachings. It seems strange that this book with its pronounced liberal views should be dedicated to Dr. A. H. Strong.

Anyone who wishes to take the time to sift this book will find some valuable and suggestive matter. There is no doubt that Christianity has its social side and teaching of which Dr. Vedder is a good exponent, but it is painful to have him discard as useless almost all the cherished beliefs of the Church.

"CHRISTIANITY AND PROGRESS" *by Dr. Fosdick* is made up of the Cole Lectures for 1922. This is a good book and worth reading. We may not accept the distinguished author's theology, but we do rejoice in his practical Christianity. The chapter on "The Gospel and Social Progress" and the one on "The Perils of Progress" are full of sound thought. Perhaps some quotations will best show the spirit and message of this much talked-of book. In the chapter on "The Need for Religion" he says: "We may use what artificial respiration we will upon the Church, the days of the Church's full power will not come until conviction lays hold upon her that the endeavor to found civilization upon materialistic science is leading us to perdition; that man needs desperately the ministry of religion, its insight into life's meaning, its control over life's use, its inward power for life's moral purposes; that man never needed this more than now, when the scientific control of life is arming him with great ability to achieve his aims."

"Man's deepest need is spiritual power, and spiritual power comes out of the soul's deep fellowship with the living God."

This is his reason for entering the ministry. "We went in it because we believed in Jesus Christ and were assured that only he and his truth could medicine the sorry ills of this sick world."

"All the progress this world ever will know waits upon the conquest of sin."

There is a lot of good in Dr. Fosdick, and he has a message for the world even if he is blind to the fundamental values of the old faith.

"THE RECONSTRUCTION OF RELIGION" *by Prof. Elwood* is possibly the best book on practical religion in recent years. Dr. Ellwood is the Professor of Sociology in the University of Missouri, and is well known through his splendid book "The Social Problem." In the book under review we have the mature thought of one who is a student of social conditions and who is well acquainted with social needs. The title may prejudice some against the book, but let it be understood that the religion Prof. Ellwood wishes to construct is not the religion of Jesus and his apostles, but the religion as practiced today by the professed followers of Christ. The book teaches that the religion of Christ has power to transform society, and will transform it if given right of way in the lives and conduct of its professors. It is a book that encourages the preacher to hold fast to the Gospel of Christ as the only hope of the world. I believe every minister would do well to read this book. The chapters on "Our Semi-Pagan Civilization," "Positive Christianity," "Religion and Family Life," "Religion and Economic Life," "Religion and Political Life," "Religion and Social Pleasure" are strong and forceful statements of practical truth.

We must read these books not as theological treatises, but as books on practical religion. These books have no special message on doctrine, but they have a burning message on practice. These writers see a world harassed by iniquity which is more than individual: they see the social quality of sin and emphasize it. The value of such books is in their positive teaching. We who cling to the orthodox faith must give heed to this modern social message, and those who proclaim this message must rest it eventually upon the firm foundation of our ancient faith.

JOHN C. SILER.

Shenandoah Junction, W. Va.

EPISTLES TO THE CORINTHIANS. *I Corinthians by Professor James S. Riggs, Auburn Theological Seminary; II Corinthians by Prof. Harry Lathrop Reed, Auburn Theological Seminary.* The Macmillan Co., New York. Pp. 314. $1.60.

This book belongs to the series of commentaries known as the *The Bible for Home and School*, the purpose of which is to give a brief, simple, and at the same time, an accurate and scholarly interpretation of the books of the Bible.

Professors Riggs and Reed have admirably carried out the purpose of the series to which their book belongs. This commentary is not quite full enough for the preacher who wants to make an exhaustive study of the Corinthian Epistles, but we know of no better help for the Sunday School teacher, Christian worker, and Bible student. Each section of the epistles is carefully analyzed, and then each individual verse receives a clear and concise explanation.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE CHRISTIAN DOCTRINE OF PEACE. *Edited by James Hastings, D. D.* New York. Charles Scribners Sons. Pp. 300. Price $4.00.

Dr. Hastings never touched any subject except in a thorough-going and exhaustive way, and this volume is no exception. It was prepared to aid preachers of the gospel to contribute their part towards creating a "will-to-peace" as a substitute for the "will-to-war"

"To make peace on earth is much more than patching up quarrels and persuading men to shake hands and be friends. It implies the establishment of right relations universally, the reign of righteousness over every continent, the enthronement of love in all men's hearts."

The scope of the book is suggested by the chapter titles: The God of Peace, The Peace of Christ, The Search for Peace, Peace With God, Peace of Conscience, Peace and Progress, Peace With All Men, Peace

or War, The Sermon on the Mount, The Realization of the Ideal, The Use of Force, War, The God of War, The Evil of War, The End of War, What Are We to Do?

The material for this volume was arranged just before the lamented editor's death, the last work of his hand being the correction of the final proofs, as we learn from the preface written by his son.

It belongs to a series projected by Dr. Hastings on the Great Christian Doctrines.

R. F. CAMPBELL.

Asheville, N. C.

THE RELIGION OF THE PRIMITIVES. *By Most Reverend Alexander LeRoy, Translated by Rev. Newton Thompson.* The Macmillan Co. Pp. 334. Price $2.50.

This is a valuable contribution by a Roman Catholic Missionary to Africa to the science of the history of religions. He defines religion, considered subjectively, as the "ensemble of beliefs, obligations, and practices by which man recognizes the supernatural world, performs his duties towards it, and asks help from it."

As to his use of the word "primitives," the author says: "In the long procession of mankind through the ages, families, clans, tribes, peoples, and races do not present a straight front; some march ahead and others follow, some stop, some retreat, some seem scarcely to move at all. These last we call primitives."

He reaches the following conclusions: religion everywhere, everywhere the family as the mainstay of religion, everywhere magic as the corruption of religion.

It is only when Monsignor LeRoy makes certain exclusive claims for the Roman Catholic Church that Protestants will dissent.

R. F. CAMPBELL.

Asheville, N. C.

SCIENTIFIC CHRISTIAN THINKING FOR YOUNG PEOPLE. *By Howard Agnew Johnston, Ph. D., D. D.* New York. Geo. H. Doran Co. Pp. 238. Price $1.25.

In the conviction that scientific thinking will lead us to know the truth that sets men free in every realm of liberty, the author ventures to send forth this volume with the prayer that it may prove helpful to many" These words from the prefatory note indicate Dr. Johnston's spirit and purpose in writing this book.

It is a calm, clear and sympathetic treatment of the questions raised in the minds of young people by the facts and theories of modern science. To a young man feeling his way to a positive attitude to-

ward life, the author suggested as a working motto, "Let in the light. Let in all the light. Let the light all the way in."

The discussion is conducted in fifteen chapters as follows: Thinking Young People of Today, What is Scientific Thinking? Christian Thinking Necessary, The Exercise of Faith Universal, The Conversion of Professor Romanes, The Values of Experience, Science and Evolution, The Spiritual Interpretation of the Universe, The Record of God's Revelation to Men, Old Testament Problems, New Testament Records Authentic, Christ's Historic Character Genuine, The Program of Christ, The Prayer Life of Believers, The Challenge to Christian Service.

R. F. CAMPBELL.

Asheville, N. C.

WHAT IS THERE IN RELIGION? THE MERRICK LECTURES AT OHIO WESLEYAN UNIVERSITY IN 1922, *by Henry Sloan Coffin, Minister in the Madison Avenue Presbyterian Church, and Associate Professor in the Union Theological Seminary, New York City.* Macmillan. New York. Pp. 17. $1.25.

Dr. Coffin is often original in his thinking; he is always clear in his writing, and almost always interesting. He dwells, as a rule, on his positive message, about which all Christians agree, and only here and there would he call forth dissent from his most conservative brethren. He is especially happy in his use of biography and other literature to illustrate and enforce the truths which he is unfolding. Without any appearance of display, and without overloading his pages, he uses most helpfully the fruits of the widest and most appreciative excursions into almost every field of ancient and modern thought.

And yet his book as a whole is somewhat disappointing. As originally delivered there were only five lectures, to which five more were added in writing, and, in reading, one begins to be a little captivated after about five chapters. Only a genius could carry out such a scheme in the pulpit or on paper without suggesting a rest. But, if one would read a few of these chapters now and again, one would find in them unusual delight for one's own heart, and suggestions for one's preaching. On the whole this will rank among the helpful books of the year, and it will not diminish Dr. Coffin's reputation as a brilliant writer.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

IS THERE A GOD? *By Ilion T. Jones, Pastor of the Third Avenue Presbyterian Church, U. S. A., Corsicana, Texas.* Macmillan, New York. Pp. 155. $1.25.

These sermons may have been successful when spoken, but, if so,

it must have been largely because of the way in which they were delivered. On paper they reflect a fairly wide reading of apologetic literature, and an intimate knowledge of a few strong writers, notably Flint and Bowne, but they are not so clear and interesting as the writings of Swain and Fosdick, whose example the author is striving to follow. The book is most valuable as an object lesson of how not to preach doctrine.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE ESSENTIALS OF CHRISTIANITY. *By Henry C. Sheldon, D. D.* George H. Doran Company, New York. Pp. 314. $2.00.

This book treats of the Great Christian Doctrines, and is far from being dry and tedious as some might expect; instead it is a most interesting and attractive volume which presses its message in clear, convincing language and easy flowing style. The author, Dr. Sheldon, is one of the great theologians and thinkers of the Methodist Church. We are glad he turned aside to give this simple presentation of the essential doctrines of Christianity. The book is intended for laymen and young people, but it is also of interest to ministers, for what preacher does not delight to lay aside his abstruse books on theology to read a simple expression of the Christian faith. We rejoice in these brief and attractive books on Christian doctrine because they will be read by the people, and it is the people who need instruction in doctrine. They are acquainted with the objections urged against the great doctrines of the Church, but are often ignorant of the doctrines themselves. If they understood the doctrines, the objections would fall away.

Dr. Sheldon, of course, writes from an Arminian standpoint on the doctrines of grace, but he rings true to the great essentials of the Christian faith. His stimulating words, and his own vital faith should help many overcome doubt. It is a good and useful book, and I wish we could have one like it from the Calvinistic standpoint.

JOHN C. SILER.

Shenandoah Junction, W. Va.

WHEN GOD AND MEN MEET, *by William J. Young, D. D., Professor of Missions, Emory University.* George H. Doran Co., New York. 1922. $1.50. Pp. 275.

Dr. Young discusses worship, "the supreme act of the supreme hour of life." The titles of his chapters are as follows: "The Quest and the Hour," "The Mutual Surrender: God and Ourselves," "The Hindrances to Worship," "The Appointed Hours and the Appointed Places," "The Joys of Worship," "The Call to Special Service in the Hours of Wor-

ship." Dr. Young has a great subject and has hardly measured up to it. These chapters were first given as addresses in various summer conferences and were doubtless well received. In cold print some defects appear. One is not always sure whether anything worth while is being said. Earnestness and unction go a long way, but they should be careful about seeking book form. There is an appearance of scholarship and literary style, but careful search is disappointing. Probably very few of us could have done as well,—Dr. Young should have done better.

D. P. McGEACHY.

Decatur, Ga.

OUT OF JOINT WITH THE MORAL ORDER. *By the Rev. Andrew W. Archibald, D. D.* The Stratford Co., Boston, Mass. 1922. $1.50. Pp. 198.

The most striking thing about the present volume is its orthodoxy. After that one would probably notice the attractiveness, or unusualness, of the chapter titles. Whether the book would be worth the price to the average preacher may be doubted,—it would have unquestioned value in homes where the familiar is welcomed rather than despised. The odds and ends gathered here are intended as a sort of spice in lectures or sermons that have a very definite moral appeal,—and in the main the author has done well. Certainly no harm could come from the volume, and its circulation in certain quarters would be well worth while.

D. P. McGEACHY.

Decatur, Ga.

THE LIVING CHRIST AND THE FOUR GOSPELS, *by Rev. R. W. Dale, M. A., LLD.* Pp. 299. Price $1.25, net. Third Edition. Doran & Co. New York.

This excellent book was first published about 30 years ago. The author is Dr. Dale, an English Congregational minister who preached in Birmingham many years ago.

The purpose of the lectures is to "deepen faith in the living Christ," first by an argument drawn from the Christian's experience of power of Christ in his life, and second, by giving the historical proofs of the trustworthiness of the four gospels.

Some may not feel the force of the first argument alone, for stripped of the universal testimony of the church of all ages it is doubtful whether a living experience of Christ in the life is possible, for "belief cometh by hearing." However if the testimony to Christ is accepted as true, then the experience of the saving power of Christ is a most satisfactory proof of the living Christ in us, and is all that the author claims for it.

The second part is very helpful and illuminating. The testimony of the Church fathers from Polycarp to Eusebius is given. The chapter on Tatian's Diatessaron is especially interesting. The proofs for the trustworthiness of the gospels, as we now have them, is exhibited in a most convincing way. This is a splendid book to circulate in the church or to use in a class of intelligent Bible students.

B. C. PATTERSON.

Tengshien, China.

THE QUEST OF THE UNIVERSAL PEACE. *By W. M. Clow, D. D., Principal and Professor of Pastoral Theology and Ethics, United Free College, Glasgow, Scotland.* Pp. 300. Price $1.75. George E. Doran & Company, Publishers, New York.

The name of this book indicates its contents. The author traces his search for industrial peace through Capitalism, Communism, Marxian Socialism, Anarchism, and Guild Socialism. He gives a valuable discussion and criticism of each of these social theories. He believes that there is only one gateway to industrial peace, and that is not economic, or political, but ethical. The great ethical teachings of Jesus applied to industrial life point the only way to industrial peace.

Remembering how fond the Scotch people have been of making covenants in their past history, the author suggests the outlines of an industrial covenant to be entered into by employers and employees, believing that such a covenant embodying the ethical principles of Jesus would be a pathway to peace.

This is a very suggestive book, but it is more applicable to conditions in Scotland and England than to those in America. It is not as rich in Scriptural material as his other book, "Christ in the Social Order," published ten years ago, which, by the way, is one of the very best books to be found on the social teachings of Jesus.

WALTER L. LINGLE.

Union Theological Seminary.

THE SPIRITUAL MESSAGES OF THE MIRACLES. *By Rev. George Henry Hubbard.* The Pilgrim Press, Boston. Pp. 341. $2.00

This book grows on the reader until at the last he lays it down with the feeling that he has read a helpful and profitable discussion of the miracles and he places the book on his library shelves with the determination to turn to it again. This will not be considered a great book on the miracles of Jesus, but it will certainly be regarded as a helpful one. The author has the knack of going to the heart of a miracle and bringing out some one spiritual truth of importance which he presses home to the heart of the reader. This is one of those books that will make its greatest appeal in the quiet hour of meditation.

One of its chapters will help start the day with fresh thought that may linger and develop until it becomes a sermon or prayer meeting lecture. It is a good book for the home and for the Sunday hour. This book has helped me, I hope it will help you.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE WINDS OF GOD, *by Rev. John A. Hutton, D. D.* The Geo. H. Moran Co., New York. Pp. 104. $1.25.

This book deals with the relationship between religious thought and the political and philosophic teachings of the nineteenth century. The writer limits his consideration of the Christian thought of the century to its expression in the poets. He traces their attitude toward the radicalism of the French revolution, and toward Darwinism. The poets generally were swept off their feet by the ideas of liberty which the revolutionists heralded. Wordsworth we are told was temporarily under the influence of this movement, while Sir Walter Scott was the only one to suspect the movement from the start and to hold himself aloof from it. Tennyson and Browning naturally receive the bulk of the writer's attention in such a discusion. They are the outstanding defenders of the faith against the materialistic tendencies of the century. We are reminded that Tennyson underwent a severer struggle in his own thought, while Browning is the more bouyant in his faith. Chesterton is likened to Browning. Other poets received less consideration. The author thinks that no other century has been so just to the diverse nature of man as the nineteenth—paying respect both to the thirst for knowledge and also to that for a sense of security in God. It is a very readable little book.

A. F. CARR.

Savannah Ga.

MAKING THE WORLD CHRISTIAN; THE ESSENTIAL OBJECTIVES OF MISSIONARY ENDEAVOR. *By John Monroe Moore, D. D., Ph. D., (Yale).* Doran Co. Pp. 323. $1.75, net.

This book consists of six lectures delievered in 1921 at Dallas, Texas, before the students and faculty of the S. Methodist University and School of Theology.

Bishop Moore shows that he is a man of wide experience and much information. The avowed purpose of the book is to interpret the task of the missionary and the home church, that they may more adeequately plan to make the world Christian. He says that education, business, social questions, woman's status, politics, and in fact all man's life must be included in the task that Christ set his Church.

The style is turgid and declamatory. Theologically he holds with the hares and runs with the hounds.

He says many things well and there is no uncertain tone to his characterization of the Greek and Roman churches. His generalizations however which cover the whole world must be taken with caution. As a certain Cretan threw a boomerang when he said: "All Cretans are liars," so our author sheers up one when he says: "It is a heavy strain on many people to be finite."

B. C. PATTERSON.

Tengshein, Ku., China.

WITHIN THE GATEWAYS OF THE FAR EAST, A RECORD OF RECENT TRAVEL. *By Charles Erdman, Professor of Practical Theology, Princeton Theological Seminary.* Fleming H. Revell Co., New York. 1922. Pp. 128. $1.25.

A delightful account of the broader features of a tour among missions and missionaries in Hawaii, Japan, China, and Korea. Remarkable for three things: first, its emphasis on large impressions, great movements, "wide gate-ways; second, the gentle irony of the numerous references to "more important and conventional books of travel" and their authors; third, the author's careful abstention from dogmatic judgments on small acquaintance.

"The better one is informed, the less likely he will be to make sweeping statements, and the more will he appreciate the peril of passing comprehensive judgments upon any race or nation or group of individuals. A certain traveler, after a prolonged residence of fifteen minutes in Asia, arguing from the inability of a Japanese 'rikshaw' coolie to understand 'cockney' English, characterized all Orientals as 'brainless imbeciles.' Even a short journey enables one to appreciate the remarks: 'All generalizations are false, including this one.' "

Those who are fortunate enough to read this small volume will lay it down with a deeper sympathy for their fellowmen, more understanding of certain missionary problems, and affectionate respect for the Christian scholar and philosopher who wrote the book.

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE CHILDREN'S BIBLE. *By Henry A. Sherman, Head of the Department of Religious Literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University.* Charles Scribner's Sons, 1922. Pp. 329. $3.50.

This is a superb specimen of the bookmaker's art. Large print, wide margins, splendid paragraphing with appropriate titles make it easy and delightful reading. Too much can hardly be said in praise of the pictures. They are in many cases by the new masters, who

paint with sympathetic understanding of their subjects, and knowledge of their time.

Yet something seems to be lacking. While it follows the Bible text rather closely, Kent's translation, as we find it in the Shorter Bible, being the basis, you miss the noble style of the Authorized Version, which children especially, with their love for rhythm, enjoy. Then, too, you are struck by the fact that certain stories, seemingly without reason, have been omitted, which confuses the children who have read the older Bible Story books by Foster and Hurlburt. On the whole, however, the book is very interesting to children.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

EVOLUTION AT THE BAR. *By Phillip Mauro.* George H. Doran Co. New York. Pp. 80. Price 75 cents.

There are no people in the world who have done such violence to the scientific spirit as the evolutionists have. Science sticks to facts, but the evolutionists leave facts far behind them. The utter failure of facts to sustain the evolutionary hypothesis is forcibly set forth in this little volume. Nor does the author stop with showing the failure of facts to support the theory. He gives many positive evidences of the falseness of it. Sometimes he overstates the case, as when he says that LeConte's definition of evolution leaves no room for a Creator. He does not allow any such possibility as theistic evolution. It must be naturalistic or nothing. His extreme views in some other respects tend to weaken his work. But on the whole he has given us an admirable little book which ought to be helpful to many people—especially those who are in the habit of referring to evolution as a scientific attainment.

A. F. CARR.

Savannah, Ga.

SUNDAY SCHOOL LESSONS FOR 1923. *By James H. Snowden.* The Macmillan Co. Pp. 390. $1.25.

Dr. Snowden has the gift of selecting the salient points of a lesson and of driving home the practical truths in a few terse sentences.

He begins in each case with a syllabus or lesson plan, clear and simple in its analysis, and proceeds steadily along the road he has thus marked out through the passages of Scripture.

His aim is not that of minute and detailed exegesis, but rather that of helping the reader to grasp the outstanding and vital teachings of the passage. At the end of each paragraph, the pith of the matter con-

tained in it is indicated in one or two sentences printed in blacker type.

This book will be valuable as a supplement to the more elaborate lesson helps, and will give those who haven't time for detailed study the essential points in each lesson.

R. F. CAMPBELL.

Asheville, N. C.

MONEY TALKS. *By Rev. Albert F. McGarrah.* Fleming H. Revell Co., New York. Pp. 176. Price $1.25.

The author of this book is officially connected with the New Era Movement of the Presbyterian Church in the U. S. A.

There are nine chapters, with the following titles: Promotion of Stewardship—Why and How?; Your Money Talks, and What it Says; Jesus and Modern Wealth—The Lord of Material Things; The Christian and His Possessions—What Right Has a Creator?; Christ's Public Farewell Message; The Meaning of Money—Why a Spiritual God Created Material Values; To Tithe or Not to Tithe; Every Member Canvass Excuses; Money as an Acid Test of Faithfulness.

The author has published these sermons and addresses in response to "The call of a multitude of pastors and laymen for fresh material that may help in preparing convincingly to present in public addresses the principles and practices of Christian Stewardship."

They are strong appeals to the heart and to the head, based on the principles of consecrated business sense and backed by the authority of the Scriptures.

R. F. CAMPBELL.

Asheville, N. C.

WHAT SHALL I BELIEVE? *By A. H. Strong, D. D.* Fleming H. Revell Company, New York. Pp. 118. $1.00.

This little book is like a voice from the tomb, for it was finished just the day before its distinguished author entered into his heavenly rest. It is a fitting climax to the great career of one of the leading American Theologians. Dr. Augustus H. Strong will always rank high among the theologians of our age and country. This brief book may be regarded as a summary of its learned author's life teaching and as a resumé of his great work on Systematic Theology. It is called "A Primer of Christian Theology," but it is a primer only in the sense of its brevity and simplicity of language; its thought is profound and fundamental. Dr. Strong was Augustinian in his theology, to which he added what he called Ethical Monism. This is the theology of this small volume with some hints of the Monism included. The

predominant note of the book is the exaltation of Jesus Christ as Saviour—a strong rebuke to all those who see nothing in Jesus but a great prophet and ethical teacher. One of the purposes of this book s for use in Men's Classes, for which it is well adapted. This book should have a wide reading, for it contains the fundamentals of our Christian faith.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE HEART OF THE OLD TESTAMENT. *By John R. Sampey, Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary.* George H. Doran Company, New York. Pp. 227. $1.75.

This is the second and revised edition of this book. The fact that nore than seventeen thousand copies of the first edition were sold s the author's apology for a second edition.

The author has undertaken a very difficult task for a small book of wo hundred pages. He endeavors to trace the thread of the Old 'estament story from beginning to end; to call attention to the rise nd growth of Biblical Doctrines; to give a literary analysis and appreciation of the poetical and prophetical books and to make a book uitable for popular study and at the same time one adapted for use high schools, colleges and seminaries. He condenses the Old Testaent into thirteen chapters with a closing chapter presenting a bird's-ve view of the Bible as a whole.

The book becomes heavy when the chapters are read consecutively. fair sample of the author's style is the story of Isaac, told in six lines six sentences. He accepts the traditional date for Job and Ecclesi-tes, which I think is too early. The titles of the Psalms he accepts authentic. Here and there we find a tendency to read into the nar-tive, i. e. Elijah was disappointed and chagrined when Ahab did not vite him to spend the night in his palace after the day on Mt. Carmel, at Gen. 1:26 teaches the doctrine of the Trinity.

There is nothing in this book which cannot be found in any good ble Dictionary, but the author has put into a book free from radical ticism and of moderate price facts about the Bible which the av ge student wishes to know.

HERBERT S. TURNER.

taunton, Va.

E MASTERS METHOD OF WINNING MEN. *By Dwight Mallory Pratt.* The Fleming H. Revell Co. Pp. 128. $1.00.

r. Pratt allows himself considerable liberty in the discussion of this me. He deals with matters pertaining to the Christian faith pretty

generally, and has a number of chapters that bear only indirectly on the Master's method of winning men. He tells us that he learned to do personal work not in the Seminary, but from a lay evangelist. He suggests that young preachers should have some weeks' experience with a skilled evangelist to learn this art which the Seminaries do not usually teach. He emphasizes the fact that unsaved people do not believe that there is anything real in religion because Christians profess to believe their friends lost, yet never seek to lead them to Christ. The book is stimulating and helps to emphasize a duty which very much needs to be emphasized. Even preachers are so much occupied with other matters that they are in danger of neglecting personal attention to individuals, and if all the church members were engaged in sane and earnest personal evangelism it is impossible to estimate the results.

A. F. Carr.

Savannah, Ga.

REVIEWS BY THE BOOK EDITOR.

The World's Great Religious Poetry, *compiled by Caroline H. Hill, Ph. D.* Macmillan, 1923. Pp. 836. $5.00.

An anthology of religious poetry, both Christian and non-Christian, gathered under main themes: Inspiration, The Search After God, The Existence and Idea of God, Faith, God in Nature, God in the Life of Man, Prayers, Worship, Comfort in Sorrow, Conduct of Life, Death and Immortality, The Nature of the Future Life.

It is profitable and interesting to study the struggle of the human spirit after God through so many different minds and ages; but for the preacher there would be more usable material in an anthology which would bring together the manifold struggle of the Christian spirit for an understanding and interpretation of God.

A Modern Cyclopedia of Illustrations, *by G. B. F. Hallock, Editor of "The Expositor."* Fleming H. Revell Co.. Pp. 448. $3.00.

Eighteen hundred and forty-one illustrations for all occasions well indexed for ready reference. Many of these are good.

The New Testament, A Parallel Edition, *by James Moffatt, D. D., D. Lit., M. A.* Doran Co., Publishers. 1922. Pp. 633. $2.50.

The authorized version of the New Testament in parallel column with the translation of the New Testament by Moffatt.

The World's Best Humorous Anecdotes, *by J. Gilchrist Lawson.* Doran. Pp. 275. $2.00.

Fifteen hundred jokes and brief humorous anecdotes, well classified. We commend this for the omission of the vulgar.

REGENERATION AND RECONSTRUCTION, *by Rev. S. B. John.* Doran. Pp. 93. $1.25.

The remedy of the present chaos is to be found only in individuals who have been made over by Christ. The thesis is well analyzed, fearless and practical.

MESSAGES FROM MASTER MINDS, *by Rev. J. W. C. Ward.* Doran, 1922. Pp. 310. $1.50.

A spiritual interpretation of the life and works of twenty authors, including Tennyson, Shakespeare, Carlyle, Longfellow, Holmes, etc. These are heart messages, and quotations abound.

THE DEITY OF CHRIST, *by Robert E Speer.* Revell. Pp. 64.

A new edition of an address widely circulated during the war.

THE RETURN OF CHRISTENDOM, *by various writers.* Macmillan. 1922. Pp. 252. $1.75.

Capitalistic Industrialism is essentially rotten and Socialism in some form must come. Marxianism is repudiated. The Church has failed to interpret Christ. Nine essays closely related, and thought-provoking.

THE HISTORY OF UTOPIAN THOUGHT. *By Joyce C. Hertzler, Ph. D.* Macmillan Co. Pp. 321. $3.00.

An historical cross-section and analysis of utopian conceptions from the prophet Amos to modern socialism.

WHAT IT MEANS TO BE A CHRISTIAN, *by Edward I. Bosworth.* Pilgrim Press. Pp. 94. $1.25.

Earnest, thoughtful discussions in plain English, suitable for young and old who yearn for reality.

GOD'S BLESSED MAN, *by Paul Rader, President of the Christian and Missionary Alliance.* Doran, 1922. Pp. 196. $1.50.

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BIBLE TYPES OF MODERN WOMEN. Pp. 328. $1.50.

BIBLE TYPES OF MODERN WOMEN. Second Series. Pp. 198. $1.50.

By Rev. W. Mackintosh Mackay, B. D. Geo. H. Doran Co. 1922.

In the first volume there are twenty-one, and in the second, sixteen

sermons on different women in the Bible. In each the attempt has been made to get at the essential characteristics of the character, and the lessons which naturally follow. Many good illustrations make these valuable to us in preaching on the same themes.

SEEING THE BEST, *by Rev. Geo. W. McDaniel, D. D., LL. D.* Doran, 1922. Pp. 167. $1.50.

Ten sermons and addresses by a great Christian leader, pastor for eighteen years of the First Baptist church in Richmond, Va.

NIGHT SCENES OF SCRIPTURE. Pp. 199. $1.25.

THE SEVEN DEADLY SINS. Pp. 96. $1.00. *By Rev. Norman McLeod Caie, B. D.* Doran Co., Publishers, 1922.

These are all teaching sermons, conservative and Christian. The texts in the first volume are largely taken from happenings at night such as "Peter's Denial," Jacob at Peniel." The second volume consists of brief discourses on pride, envy, anger, sloth, avarice, gluttony, sensuality.

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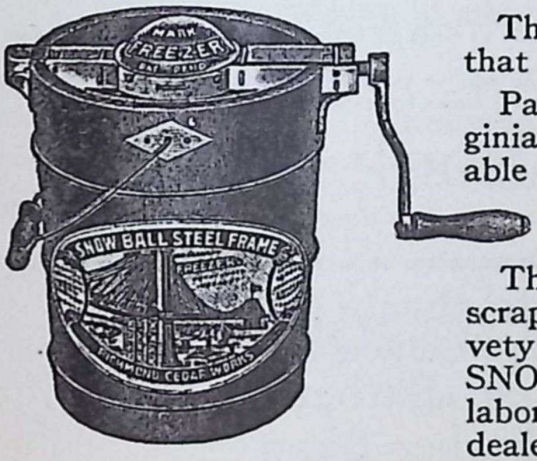

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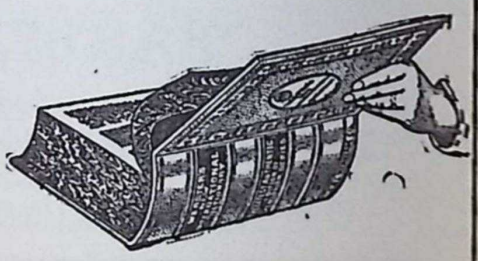

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UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

JULY, 1923

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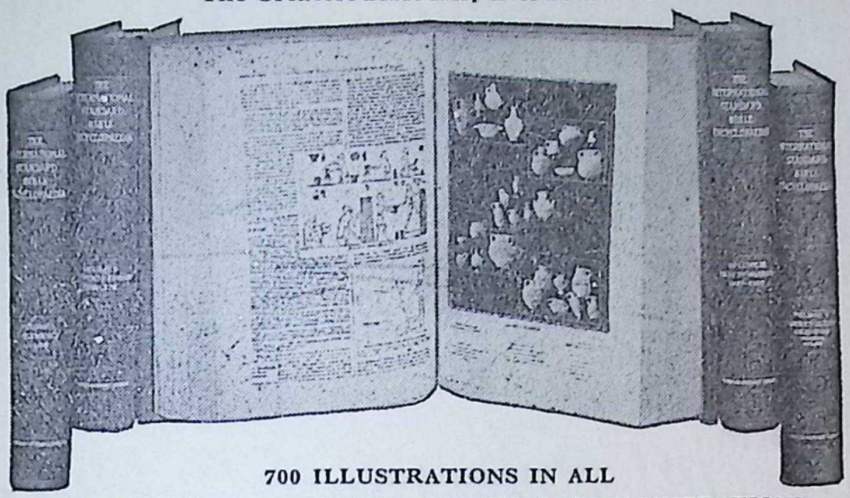

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THE UNION SEMINARY REVIEW

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ADDRESS AT THE TWENTY-FIFTH ANNIVERSARY OF THE REMOVAL OF UNION THEOLOGICAL SEMINARY TO RICHMOND, VA., MAY 8, 1923.

By The Rev. Robert Fishburne Campbell, D. D.,
Pastor of the First Presbyterian Church, Asheville, N. C.

One hundred and sixteen years ago the Presbytery of Hanover planted at Hampden-Sidney, Va., a tiny grain of corn. To-day the fruit thereof doth shake like Lebanon.

It was in April, 1806, that the Presbytery "taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures, and the prevalence of ignorance and error, on motion resolved:

1. That an attempt be made to establish at Hampden-Sidney College a theological library for the benefit of students in divinity.

2. That an attempt be made to establish a fund for the educating of poor and pious youth for the ministry of the gospel.

The following spring (1807) the committee appointed under this resolution reported that their special agent, Dr. John Holt Rice, had raised the sum of $2,500 for this purpose. Accordingly, in the fall of that year (1807) Dr. Moses Hoge, who had become president of Hampden-Sidney College, opened a class for students in divinity.

Five years later (1812) the Synod of Virginia adopted this

infant while yet in its swaddling clothes, and formally baptized it as the Synod's Theological Seminary.

This institution, known since 1827 as "The Union Theological Seminary in Virginia," remained at Hampden-Sidney until 1898, when it was removed to Richmond, and we are here to-day to celebrate the twenty-fifth anniversary of that epoch-making event in the life of "the premier seminary of the South."

This school of the prophets, which had its beginning in a class of less than half a dozen divinity students, taught in connection with Hampden-Sidney College, by the president of that institution, and with funds amounting, all told, to $2,500, had grown in the ninety years of its life at Hampden Sidney from this embryonic stage into a great seminary, with a faculty of five professors, with a high water mark of seventy-seven students, with buildings and grounds worth possibly $60,000 and an endowment of nearly $300,000. It had sent out more than a thousand ministers, who "as pastors of rural and metropolitan churches, evangelists to the destitute regions of our own land, and missionaries of the Cross to the uttermost parts of the earth," had reflected honor on their *alma mater* and brought glory to Jesus Christ our Lord.

No wonder, then, that the serious proposal to remove the institution aroused no less serious opposition. It seemed so firmly fixed to the spot on which it had been built that a distinguished university chancellor, who was an alumnus of the Seminary, exclaimed when the first suggestion of removal came to his ears, "You might just as well talk of moving the Blue Ridge Mountains."

The ties binding together the College and the Seminary had waxed ever stronger as the years went by, and a homogeneous community of unusual intellectual culture, social refinement and spiritual tone, had grown up around the two institutions. Sacred memories and worthy traditions of almost a century, twisted together as cords into a cable, not easy to be broken, tied the Seminary to its original anchorage.

And yet, in spite of all this, centrifugal forces, feeble at first

but growing in volume and power, began at an early date to pull against the tether.

It is not generally known that as far back as 1830 a movement was started looking to the removal of the Seminary. It seems strange in the light of later events, that this proposal should have come from the Board of Trustees of Hampden-Sidney College, who wished to purchase the Seminary property for the use of the College. It was turned down by the trustees of the Seminary, on the ground that the controlling Synods would certainly veto the proposed removal, "as injurious to the welfare of the Seminary, and a violation of good faith to its benefactors." For these reasons the board declared that they "deemed it not expedient to regard it as a subject of future consideration."

There seems to have been no further open agitation of the matter until after the Civil War, when it became more and more evident to those most intimately acquainted with the affairs of the Seminary that this institution could not maintain prestige, much less advance to greater prosperity, if it remained at Hampden Sidney, so far from the great currents of traffic and travel, and from the teeming centers of population.

"The first public advocate of some change was an eminent and honored servant of the Church, then a professor in the Seminary, who, shortly after the war made a powerful speech in the Synod of Virginia, not indeed advocating removal to a *city* but stating with great force the disadvantages of the present site and demonstrating the necessity of seeking another. The professors and directors generally agreed with him, but the movement took no practical shape at that time, because of the impossibility of securing the necessary means to effect such a change. Dr. Peck, however, another member of the old faculty, who survived all his former colleagues but one, continued to the last to insist that the Seminary must be moved." (Dr. W. W. Moore, in The Union Seminary Magazine, Vol. VII, No. 2, p. 124.)

It was only after long years of incubation that the chick at

last broke its shell, with the cry, "Give me liberty or give me death."

This was, indeed, the issue, as it presented itself to those who finally pressed with all their might for removal—either deliverance from the "pent-up Utica" and liberty to walk at large, or death by gradual suffocation.

It had become almost an axiom in educational circles "that all professional schools, whether of theology, medicine or law, as distinguished from academic colleges for boys, should be planted in large communities. This is especially true of schools of theology, since the Protestant idea of a divinity school is not monasticism, but ministry; not monkish seclusion from the world, but genial, helpful, Christlike mingling with one's fellow men."

A New Era for an Old School.

This had come to be the almost universally accepted theory of professional education. But, it was a *condition* and not a *theory* that finally brought on the crisis. It must be remembered that for many years after the Civil War Union Seminary had, practically, a monopoly on theological education in the Southern Presbyterian Church. The Seminary at Columbia had not recovered sufficiently from the prostrating effects of the great conflict to be a serious rival, and the Louisville Seminary had not come into existence. Union had the field. But the steady resuscitation of Columbia and the birth of Louisville in 1893, both situated in large and growing centers of population, constituted a palpable *condition* which illustrated and drove home the *theory*. This theory exerted a powerful inhibiting influence on those to whom the Seminary had to look for financial resources. This is clearly revealed in the report of Dr. W. W. Moore to the Board of Directors in May, 1892, in regard to the financial campaign he had undertaken, at the request of the board, during the vacation period of 1891. One of the difficulties encountered in the campaign, says Dr. Moore in his written report, "was the widespread dissatisfaction with the loca-

tion of the Seminary, and the consequent indisposition to contribute to the erection of any more buildings in the 'wrong place.' Many of our private members, as well as many of our ministers and ruling elders, seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war and have not recognized the vital importance of planting our principal training school for ministers in some center of population and business influence, where its needs could be seen and its work appreciated, where its property would accumulate and increase rapidly in value, where its accessibility and metropolitan advantages would command a much larger patronage, where the best methods of Christian work could be seen in actual operation, and where the contingent of picked men reinforcing the pastors in their Sunday schools and mission work would make Presbyterianism a colossus instead of a pigmy among the Christian denominations of the future."

Add to this stumbling block in the way of raising funds the fact that whatever one might think of the intrinsic merit of the theory that a theological seminary should be situated in the midst of the running currents of life, there could be no doubt that the students accepted that theory and were beginning to act upon it. "The loss of twelve men one year, and of eight the next year, who stated that they would have come to Union but for its unfavorable location, left the trustees no choice. They saw that the Seminary must be moved or go to the wall." Students would not come and go over muddy roads in a stuttering hack, with a stuttering driver (*alumni* of the Hampden-Sidney days have not forgotten Walker Crawley and his halting team and tongue) when they had the opportunity to ride in swift and comfortable railway coaches to Columbia or Louisville; to Princeton or New York. Old students might indeed be drawn back to finish their course, in spite of these formidable obstacles, by tender associations and sentiments of affection, but potential students had no such associations and sentiments tugging at their heart strings.

These two critical factors with their dark forecasting of a

dead halt in endowment and a dwindling student body, had sinister corollaries which it is hardly necessary to indicate. The most deadly of these corrollaries was the inevitable lowering that would take place in the high standard hitherto maintained in the faculty. It would be manifestly impossible for an institution with this double handicap to attract and hold in the future professors of the type that had been the chief glory of Union in the past. The young and promising Seminary just established at Louisville by the Southern Synods of Kentucky and Missouri, seeing and seizing, as it had a right to do, the opportunity presented by this crisis at Union, proceeded at once to send a very alluring call to the professor of the Hebrew language and literature in this Seminary. The professor went to Louisville and looked over the ground and announced his intention to ask the trustees to release him, as he was convinced that our Seminary had no future at Hampden Sidney. His attention was called to the grim requirement of the Constitution, that a professor intending to resign must give notice *at least three months before the annual meeting of the Board.* The meeting of the Board was then only *two months* off, so that if the trustees enforced the rule, as they announced they were going to do, it would have been more than a year before the release could be granted. Under these circumstances our professor wrote to the Louisville brethren that the deal was off. Nothing but the protecting providence of God and the pitiless use of red tape by the Board, a good example of divine sovereignty and man's free agency, prevented this serious loss from taking place. And this would have been but the beginning of sorrows for the Seminary. Other members of the faculty would have been called into the service of other institutions, or into the pastorate, and it would have been impossible for the Board to fill their places with men of equal learning, ability and teaching power.

These things were not done in a corner; for sometime the air had been full of the matter in a vaporous condition, but the happenings just spoken of caused a sudden condensation and precipitation, attended, as we shall see, by some thunder and

lightning before the storm was over. Offers of sites began to come in from several cities of Virginia. The first of these was from the Highland Park Land Company, of Richmond, and was brought before the Board by Rev. Henry M. White, D. D., in May, 1894. A committee was appointed to receive and consider this offer and any others that might be made. In May, 1895, the committee reported that other sites had been tendered, and offered a recommendation which was adopted by the Board, that "no proposition for the removal of this Seminary can be considered unless, besides the offer of a site, this Board can be assured of a valid subscription of not less than one hundred thousand dollars."

At a special meeting of the Board, held in Danville, Va., in October, 1895, the committee reported that thirteen different sites had been tendered, and that inasmuch as the offer of the Ginter Park site in Richmond carried with it subscriptions amounting to the sum of one hundred and twenty-five thousand dollars, this offer be accepted by the Board. This recommendation was adopted, and an overture was sent to each of the controlling Synods, which were to hold their annual meetings in a few days, requesting permission for the removal of the Seminary to Richmond. The vapor was rapidly condensing and at the meetings of the two Synods the downpour began with accompanying thunderings and lightnings, especially in the Synod of Virginia, where there were also serious seismic disturbances.

In the Synod of North Carolina the debate, which was spirited but rather one-sided, was led in favor of removal by Colonel William J. Martin and Rev. Dr. Peyton H. Hoge, and resulted in a vote of 110 for, and only 3 against, the overture of the Board.

In the Synod of Virginia the opposition had marshalled its forces the preceding year (1894) in a hard-fought but futile attempt to commit the Synod in advance against removal. These forces came to the meeting of Synod in Charleston, W. Va., the following year (1895) thoroughly prepared to contest the overture of the Board.

Alumni of Union Seminary, who sat under Dr. Peck's teaching, will remember how often and how earnestly he emphasized the value of debate in the Church courts. The times of danger, he used to say, are not the times of agitation, but the times of stagnation. Even vehement debate is not to be dreaded nor deprecated, provided it is "the vehemence of *sentiment,* not the vehemence of *passion.*" "Truth, like a torch, the more it's shook, it shines."

A beautiful thing was witnessed just before the great debate in the Synod at Charleston. The atmosphere was tense and the Synod was keyed to the highest pitch of excitement, in the midst of which Dr. Moses D. Hoge arose and introduced the following resolution:

"The Synod of Virginia gratefully recognizes the fact that both those who favor the removal of the Seminary from its present location, and those who oppose its removal, are actuated by motives equally conscientious and pure. Remembering, also, that because of the infirmities of our humanity, unless controlled and conquered by divine grace, it is possible that the disappointment of either party in the attainment of its aims might alienate some of the former friends of the Seminary;

"*Resolved,* That the members of this Synod, in reliance on the aid of the divine Spirit of peace, do pledge themselves not to abate their loyal efforts for the prosperity of this beloved institution, whatever the final decision may be."

This resolution was seconded by Dr. Walter W. Moore, who was to lead the debate in favor of removal, and by Dr. Richard McIlwaine, who was to lead the forces against it. Dr. McIlwaine, president of Hampden-Sidney College, was one of the most resourceful and formidable debaters in Virginia, either in Church or State, and no one could have presented the case against removal with greater earnestness, skill and ability.

Dr. Robert P. Kerr has described these two debates as no one but an eyewitness and ear witness could have done. "The question was first brought up," says Dr. Kerr, "at a meeting of the Virginia Synod in Danville by the opponents of removal and vigorously debated, the result being that the Synod declined

to pledge itself against removal, the proposal of the Board of Trustees not yet having been laid before it. The speakers on both sides were earnest and eloquent, and a Methodist minister who was present said it was the ablest debate to which he had ever listened. Dr. Moore's speech on this occasion was a brilliant example of oratory and argument, characterized by the utmost courtesy, but yet impassioned, illuminated with superb illustration, edged with keenest satire and carrying conviction to the overwhelming majority of the body. The next year at Charlestown, W. Va., the Synod of Virginia had before it the formal request of the Board of Trustees for permission to move the Seminary to Richmond, and there ensued a battle royal that none present will ever forget. Here, again Dr. Moore led the fray, and by a memorable address, which thrilled all who heard it, won a complete and final victory for his cause." (Biographical History of North Carolina. Vol. III, p. 285.)

The victory came, however, only after a long and hotly contested battle. The discussion began Thursday afternoon and continued until Friday night at half-past eleven oclock, when the Synod, after special prayer for divine guidance, consented to the removal by a vote of 100 to 67.

The great Robert Hall has said, "that the evils of controversy are transient, the good permanent." Both in matters political and ecclesiastical a strong party of opposition is exceedingly wholesome, both as a check and a stimulus to every progressive movement. It calls attention to weak points in the program of advance, sifts the chaff from the wheat, arouses the interest of the public and calls forth the full energies of the advocates of progress. If there were evils in this great controversy, they have proved to be transient; the good was preponderant and has become a permanent asset of the Church and the Seminary.

Immediately after the decision of the controlling Synod in favor of removal a Building Committee was appointed by the Executive Committee of the Board of Trustees. As soon as the architect had completed the plans, contracts were let for Watts Hall, Westminster Hall, the Spence Library and five residences

for the professors, at a total cost of about $155,000. The work was pushed as rapidly as possible and the Seminary opened in the new buildings in the fall of 1898. The removal had been made possible by the generous gift of $50,000 by Mr. George W. Watts, of $30,000 by Mr. W. W. Spence, and contributions by citizens of Richmond amounting to $50,000, in addition to the donation of the site by Major Lewis Ginter.

Believing that it would be interesting to hear from the students who went with the Seminary from Hampden Sidney to Richmond I wrote to several of them asking for their remembered impressions of the *anabasis*.

One of them writes: "It was a sore trial to me to leave Hampden Sidney. My five sessions spent on 'The Hill' had greatly endeared the place to me, and I would not take the choicest pastorate in the Assembly for the memory of pulling through the red mud of Prince Edward, the exhilarating exercise of splitting and carrying my own firewood and the tantalizing endeavor of taking a weekly bath in a washtub (there was one spot on my back I never could reach with water). . . . . Somehow, when we went to Richmond all life took on a new meaning. I seemed to see things in a broader way, to feel more keenly and to study more purposefully. . . . . We were more vitally in touch with the great throbbing world about us. The very atmosphere we breathed imparted faith and confidence and consecration. We all realized from the first that in its eastward migration the Seminary had journeyed toward the sunrising, that a new and larger life had come to her. And this I say, 'not that I love Caesar less, but Rome more.' "

Another writes (in contrasting the old, round wooden ten gallon washtubs at Hampden-Sidney with the "sure enough" bathtubs at Richmond): "One of my classmates arrived in Richmond tired and travel-stained, went to the Lexington Hotel and ordered a bath for which he paid a dollar; got something to eat, and then took a car for the Seminary, only to find that all he had paid for was at his disposal for nothing. We were delighted with our new environment and outlook."

Another says, "The greatest thing that ever came to the

Seminary was the change to Richmond. The opportunities that came to the students were wonderful."

Another says: "I think I was the greenest country boy in my class, but I can recall the lump in my throat, as during my weeks at the old Seminary I heard nearly every night as I was trying to go to sleep, faint and far away, the whistle of the eleven o'clock train passing Farmville." But to him the early experiences at Richmond were not altogether those of the primrose path. He calls to mind the "difficulty in getting stamps and in sending out mail," the unreliable street-car service and the mud, like that of Flanders, in the newly-plowed campus.

Still another says: "It meant the covering of a century's progress in one step."

We have seen that the two great dangers threatening the Seminary in its last years at Hampden Sidney were a dwindling student body and a dead halt in endowment. Have these dangers been dissipated by the removal to Richmond?

First, as to students, the average attendance per annum for the twenty-five years preceding the removal was 43. The average for the twenty-five years since the removal has been 87, with a steady increase, except for two short periods, one at the beginning of the present century, when there was a slump in the number of candidates for the ministry in all denominations, and the other during the Great War. This year it has reached 128, which is the largest number ever enrolled in any seminary of our Church. That is, the attendance at Richmond, during the last quarter of a century, has averaged a little more than 100 per cent over the attendance at Hampden Sidney in the preceding period of the same duration. The attendance this session has been almost exactly three times as large as the average for the twenty-five years at Hampden Sidney.

As to the funds and property value the endowment at Hampden Sidney had reached approximately $300,000, or to be exact, $289,502.48, and the property was worth about $60,000, making an approximate total of $360,000.

To-day the endowment amounts to $1,018,442, and the value of the property is estimated at $1,046,923, making a total of

$2,065,365. That is, the assets of the institution have increased in the twenty-five years at Richmond nearly six fold.

At the time of the removal from Hampden Sidney the library contained 16,000 bound volumes, and 5,000 unbound pamphets. To-day there are over 30,000 bound volumes and 10,000 pamphlets, an increase of 100 per cent in each.

Since the removal to Richmond a special effort has been made to collect for preservation the current records of the Church, such as complete files of the religious papers and periodicals, printed minutes of the various Church courts, etc. These, with the growing collection of manuscript records, have made the library of Union Seminary the leading repository of materials bearing on the history of the Presbyterian Church in the United States.

But great endowments, handsome buildings and books without end do not in themselves make an institution great. Nor does an increase in the number of professors and students necessarily imply a better seminary. Bigness and greatness are not synonymous. The acid test is found in the character and efficiency of the living product turned out by the institution.

At the time of removal the fear was expressed that the conveniences of modern life furnished at Richmond might unfit the student for bearing hardship in the field. The proponents of this objection failed to consider that possibly some of us who attended the Seminary under the old regime at Hampden Sidney, as "hewers of wood and drawers of water," had no special hankering for post-graduate hardships.

At any rate, it can easily be demonstrated that the alumni going out out from Richmond have been not a whit less ready to endure hardness as good soldiers of Jesus Christ than those who issued from the old halls at Hampden-Sidney.

For instance, to go back to the palmy days of 1874-75, when the peak of enrollment before removal was reached, there were at that time four candidates for the foreign field; in 1923 there are over thirty. This is generally regarded as at least one of the tests of consecration and readiness for self-sacrificing service. Nor have the Richmond alumni been less ready than

their predecessors at Hampden-Sidney to labor in home mission fields on small salaries, and away from the conveniences of modern life.

The fact of the business is that the larger opportunities at Richmond for active service, for clinical work, for the *practice,* hand in hand with the *principles,* of ecclesiastical therapeutics, have given the students much better training for the cure of souls in mission fields, both at home and abroad. While no invidious comparison can be instituted as to the *spirit* of service in the students at Richmond and at Hampden Sidney, the opportunities and incentives for service have been vastly increased at Richmond.

Witness the following report, furnished by the president of the Society of Missionary Inquiry, of the student activities for the four weeks ending March 19, 1923:

Sermons preached	200
Sunday-school classes taught	135
Visits to Pine Camp (consumption sanatorium)	27
Visits to Seventeenth Street (negro section of city)	62
Visits to Confederate Soldiers' Home	20
Visits to State penitentiary	9
Talks at factories (noon hour)	12
Talks on missions to Christian Endeavor Societies, etc.	48
Boy Scout meetings held	15
Stereopticon lectures given	6
Pastoral visits	150
Bible study classes led	6
Visits to Old Ladies' Home	3
Prayer meetings conducted	8
Led singing—Sunday school, etc.	9
Led singing during special evangelistic meetings	17 days

The summary of this report shows 577 services conducted or aided by the students, besides 150 pastoral visits, and all in the space of four weeks. There were not enough demands and opportunities at Hampden Sidney to make such a report possible in those halcyon days.

About 110 students were engaged in these activities and as

many as twenty-five communities were served outside of Richmond, in Virginia, in the eastern edge of West Virginia and in North Carolina. One-half of these communities were within fifty miles of Richmond, and while some were much farther away, the traveling facilities are so good that absences from class room exercises were reduced to a minimum.

The opportunities for missionary activity in the city have been numerous and varied.

The story of the Seventeenth Street Mission, inaugurated by the students of the Seminary, rivals in picturesque interest that of Jerry McAuley's work in Water Street, New York, or William Booth's in the slums of London. In the vicinity of Seventeenth Street there is a straggling ravine in which are huddled the homes of seven hundred negro families. For years Richmond had known this section as *Hell's Bottom,* and had recruited a large percentage of her criminals from its saloons.

There, within the range of a church bell, were eight hundred children who played and fought in the streets all Sunday afternoon because they had nowhere else to play and nothing else to do. In November, 1911, three students of Union Seminary rented an abandoned old church and opened a Sunday school in the heart of the district. The religious advantages *enjoyed* by these people before the inauguration of this work may be judged from the rather drastic prayer offered in one of the Mission's early services by a negro preacher, interceding for the conversion of his wife. He prayed that she might be turned from the error of her way, but if she continued intractable, he besought the Lord "to shet her up in hell and make her stay dar." He didn't seem to know that she was already in Hell's Bottom.

As we read the story of the transformation wrought in this community by twelve years of mission work we are almost ready to exclaim, "Behold, Hell's Bottom has been turned into a suburb of the Celestial City!" (For the story of this Mission, see The Union Seminary Magazine, Vol. XXIII, No. 4.)

And now in this good year of our Lord, 1923, with a perspective of five lustrums through which we look back, has the

action of the Board of Trustees and the controlling Synods of Virginia and North Carolina in moving the Seminary, been vindicated? This perspective is not one of empty air and vacant spaces, but the vista of these years is lined on this side and on that with crowded and substantial memorials of triumphant achievements in the march of progress.

At the dedication of the new Seminary buildings in October, 1898, the venerable Dr. Cuyler expressed his heartfelt gratification that Virginia Presbyterianism had come to the capital of the Commonwealth and reared its citadel and run up its blue ensign to float here in the air of heaven. "Lay deep foundations," said he, "for all your new structures and build of solid material; *for where Presbyterianism comes, it comes to stay.*"

Yes, it comes to stay, but *not to stand still.* Let us place beside those words uttered by Dr. Cuyler, "where Presbyterianism comes, it comes to stay," those other words penned by Dr. A. F. Schauffler in his diary on New Year's Day, 1919, "In God's Name, Forward!"

Let us as good Presbyterians believe in and practice the perseverance of the saints, but let it be perseverance not in self-complacent passivity but in sound and steady progress. Let us go forward to greater and better things!

A SYNTHETIC MIND—THE NEED OF OUR GENERATION.

By Rev. T. W. Currie, *D. D.*,

President of Austin Presbyterian Theological Seminary, Austin, Texas.

The world is in a whirl. Speaking in physical terms this is a platitude. But it is also an arresting fact that our world of humanity is in a whirl. Nations and peoples are in commotion. For the first time in human history, humanity as a whole, as a unit, is conscious of this fact. People are learning practically for the first time in man's history* "that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it." This is a fact, not only to be reckoned with in Christian communities, but also one which is equally and just as compellingly true in industry, in inter-racial and international affairs.

A chorus of voices is calling from every point of the compass offering panaceas and programs meant to indicate the path out of present day mazes. There are not wanting those who see no way out. They see nothing which gives any certain ground for optimism. Within the last twelve months one of our most serious magazines carried an article by a discerning writer who sees nothing of optimism for the race. This author says he has traveled north and south, east and west in our country during the past twelve months, and he comes back with a very strange reaction. He says there are three types of people among those whom he met. One type is the shallow-minded optimist who can give no sane reason for his optimism. He is simply optimistic because it is more comfortable to entertain such a point of view. The other two classes are de-

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*1 Cor. 12:25-26.

cidedly pessimistic. But according to the author these are more serious and observing people.

One class of this second group is positive that humanity is headed certainly and promptly for destruction. Our wisdom is not keeping pace with the complexity of our growing social problems and we are immediately face to face with a cataclysm, which portends the elimination of man as a successful inhabitant of the earth. The other class of people in this second group is just as pessimistic as the former class. The only difference in the point of view is on the question of the immediacy of the cataclysm. The only ray of optimism held by this class of people is that they will have passed away before the cataclysm comes.

One of the most reassuring symptoms of our times, however, is the general prevalence of a disposition to think—a disposition to reckon with present situations and an apparent willingness to follow a voice or voices which are capable of inspiring confidence.

Historical and traditional Christianity claim victory for man and his institutions through Jesus Christ and His program. We as present day Christians confidently insist there is abundant ground for optimism. Yet our age is not happy when we offer it generalities. It calls for the plans and specifications. This disposition is doubtless happy and one to be commended. Whatever may be out attitude toward it, certainly if Christian people are to enlist the confidence of our generation, we will have to give to it the plans and specifications for which it is calling and without which it has been taught by experience not to move.

This calls for a high type of Christian statesmanship. It calls for a catholic type of mind. It demands a mind and soul big enough to synthesize the amazing and confusing mass of information and practical experience which lie in unrelated and unassorted heaps all about us.

Our experience in amassing wealth as a result of our constant and growing ability to make the forces of nature our servants is appalling. The mass af information which is now

stored in our libraries as a result of the freedom achieved for the human mind by the Reformation is beyond the grasp of most imaginations. Added to these is that intangible something which we call moral and spiritual experiences which have come to us in such an abundance as a result of the shrinkage of the world. The peoples of the world are now face to face with one another. Each group has had intercourse, pleasant or unpleasant, profitable or unprofitable, with one or several other groups. These experiences are fresh in the minds of the people of the world because most of them are recent.

The person who serves as the leader for our people who are thus equipped with such wealth in money, information and varied experiences in human relations must be able to synthesize these holdings of our generation and relate them all to the Saviour of men. This will require a splendid spirit of tolerance. Tolerance is a virtue in which we as a race and as individuals are not well schooled. It is a virtue which has been long appearing in men. William of Orange and Oliver Cromwell were vastly ahead of their times in insisting upon it and in practicing it. It has been smothered out by fear and prejudice. Calvin argued that if the Romanists were insistent on persecuting people who dissented from their doctrines how much more should Protestants be intolerant of those who refused assent to the Protestant point of view. The years since William of Orange and Oliver Cromwell have gradually wrought a change and the spirit of tolerance is growing.

There is a real and insistent demand now that the man who serves as our leader shall be tolerant. He must know how to respect the opinions and work of those who differ from him. More than that he must know how to take the painstaking work of specialists in every field of human endeavor and synthesize these and show how they are interrelated. He must demonstrate that the findings of our specialists, instead of running along unrelated parallel lines, converge and unite to make for us a better people individually and collectively when these offerings are proffered to Jesus for his use in bringing in God's kingdom.

Not only will tolerance be required of this servant who is to lead our generation, but he will have to be a person of large sympathies. He will have to recognize the point of view of the person who devotes a life time to his peculiar and sometimes limited field. It is inevitable that such a person will have a high and sometimes exaggerated idea of the importance of his findings. He will often feel that his particular field of research and discovery is of transcending importance. Making use of his findings will require skill and sympathy. This man must be dealt with in such a way as not to alienate him; yet at the same time in such a way as to give to him and his work their proper emphasis in a scheme of things which takes account of what all creative minds are doing.

To whom shall we look for this type of tolerant and sympathetic mind; the mind which can take from the mass of unrelated and unassorted information and practical experiences of men, and weave them all into a scheme of things which will be useful in moving us from where we are to better things? The Apostle Paul believed that the† person who bares his mind to God as his Lord and Saviour has a type of mind which is unique. He believed that this type of mind could do two things. It could understand the things which are in man and could also understand the mind of God. If Paul is correct, is it not our privilege to hope and pray that God will, from the men and women who are living to-day, find among our Christian people great synthetic minds who can take the findings of general experience and science and make these the servants of God and man? Herein lies the basis for true Christian optimism.

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†1 Cor. 2:7-16.

THE MONTREAT GENERAL ASSEMBLY.

May 10th-17th, 1923.

By Rev. Russell Cecil, D. D.,

Pastor of the Second Presbyterian Church, Richmond, Va.

The General Assembly of the Presbyterian Church of the United States held its sixty-third annual session at Montreat, North Carolina. This was our first experience in meeting at a popular summer resort, and not in one of our great city churches. The experience was a happy one, and no doubt will be repeated in future years. The Rev. R. C. Anderson, D. D., the president of the Montreat Association, to whose genius and untiring energy the resort owes many of its attractions, was the host of the Assembly, and succeeded in entertaining the commissioners delightfully, enabling them to transact the business of the body without interruptions. Dr. Anderson insists that Montreat belongs to the Church, and that it would be the best place for the Assembly to hold all of its annual meetings. The Anderson Auditorium is a remarkable building, and well adapted to the meetings of large bodies. The hotels and other places of entertainment are conveniently located, and no time is lost in reaching the sessions, and the commissioners are not exposed to inclemency of weather. To these advatages add the remarkable charm and beauty of the place, lying in the lap of the mountains; and the reader can readily imagine that this Assembly enjoyed unusually favorable environments.

Following the custom of some years, this was entitled by the Moderator, "The Prayer Assembly"; and it was a happy designation. The daily devotional exercises at nine o'clock in the morning were large attended by the commissioners, and the spirit of prayer prevailed throughout the session. Several times business was interrupted for a few moments of special prayer, both silent and spoken; and there is reason to believe

that the harmony and spirit of fellowship which prevailed were in answer to prayer. In the midst of the warm discussion on our relations to the Federal Council of Churches the Assembly voted to spend five minutes in silent prayer for the guidance of the Spirit of God, at the end of which time the Moderator led the Assembly in an earnest petition to the throne of grace. There were many earnest discussions, but nothing of bitterness, rancor or partisan spirit appeared to leave hard feelings after a decision was reached; and we believe that when the Assembly had adjourned, the commissioners returned to their homes convinced that the body had been guided by the Spirit, and in the assured hope that if mistakes had been made, they would be overruled by the heavenly Father for the good of the Church.

The composition of the Assembly was comparatively new; but it soon developed that there were many members, both ministers and elders, of marked ability, well versed in the faith and polity of the Church, and not unacquainted with parliamentary law. The Assembly was fortunate in having as its Moderator the Rev. Alexander Sprunt, D. D., pastor of the First Presbyterian Church of Charleston, South Carolina, who presided with much dignity, grace and courtesy, eminently fair to all, an expert in the dispatch of business. It should also be said with emphasis that the Rev. J. D. Leslie, D. D., stated clerk, demonstrated his superior fitness for his office. He had prepared a Blue Book, which was placed in the hands of the commissioners, containing a carefully arranged docket, a list of the overtures, reports of the ad interim committees and a manual of rules for the procedure of the Assembly. Some of these excellent rules were, upon motion, adopted by the Assembly at the beginning, to regulate the election of Moderator and the appointment of standing committees. They worked so well that at a later session the Assembly adopted enthusiastically the whole manual of rules, which will govern the proceedings of the body in future.

The Assembly was well stocked with ex-Moderators, four of them—Rev. Russell Cecil, D. D., Rev. W. L. Lingle, D. D., Rev. A. M. Fraser, D. D., and the retiring Moderator, Rev. R.

C. Reed, D. D.,—being commissioners; the other five were visitors, namely, Rev. H. G. Hill, D. D., Rev. C. R. Hemphill, D. D., Rev. James I. Vance, D. D., Rev. J. S. Lyons, D. D., and Rev. John M. Wells, D. D. These Moderators, both commissioners and visitors, contributed not a little accumulated wisdom and experience to the discussions and final conclusions reached by the Assembly.

The work of our Church is evidently attracting more and more the attention and interest of other communions and religious organizations of various kinds. In consequence of which a large number of distinguished visitors came to see us, among whom may be mentioned Dr. Robert E. Speer, president of the Federal Council of Churches and senior secretary of Foreign Missions in the Presbyterian Church, U. S. A.; the Rev. C. L. Goodell, D. D., secretary of the Commission of Evangelization of the Federal Council of Churches; the Rev. Alva Hardie, Moderator of the General Assembly of Brazil; the Rev. Isaac M. Yonan, of Near East Relief; the Rev. Adolph Keller, D. D., of Zurich, Switzerland, secretary of the Central Bureau for Relief of the Evangelical Churches in Europe; the Rev. Frank Marsden, D. D., secretary of the Central Agency of the American Bible Society, and the Rev. I. Cochrane Hunt, D. D., Southern Secretary of the Council of the Lord's Day Alliance. The Assembly was generous in the allowance of time to these visitors for the presentation of the causes which they represented. To this number may be added one of our Ex-Moderators, Rev. J. S. Lyons, D. D., president of the General Council of Presbyterian and Reformed Churches, who presented the work of that organization to the Assembly in an able and interesting address. The Assembly was also favored with the presence of a number of both foreign and home missionaries, who entertained and encouraged the commissioners with bright and inspiring addresses, recounting their experiences in preaching the gospel in foreign parts and in destitute places in our own country.

Our relation to the Federal Council of Churches occupied much time of the Assembly. Dr. Robert E. Speer, the presi-

dent of the Council, made a fine address, in which he set forth the aims of the Council, and urged our co-operation with the thirty different denominations who are endeavoring to solidify Protestant influence throughout the country. The Council is only advisory, has no credal statement, and does not bind any of the constituent bodies to carry out its actions against their own convictions. The debate on this subject began on Saturday, and was continued Monday morning; and resulted in the conclusion of the Assembly to remain in the Council, and to appropriate $750.00 towards its expense. The real question before the Assembly was not our position on the separation of Church and State, and our contention that the Church should not take action in civil matters except by way of petition; but would it be the part of wisdom for our Church to withdraw and separate itself from the other Protestant denominations? Can we bear stronger testimony inside of the Council, or outside of it? Evidently a large majority of the Assembly believed that it would be better for us to remain inside, and so voted. The writer does not believe that the policy of persistent separation from other Protestant communions is rightly expressive of the true Christian spirit. Our blessed Lord insisted upon unity of spirit in his disciples, and not their separation from each other on matters of minor difference. He urged them to separate themselves from the evil that is in the world, but to co-operate with each other in contending for the faith.

The report of the Executive Committee on Foreign Missions, ably presented by Dr. E. W. Smith, Secretary, contained much interesting matter. The subject was first brought before the Assembly in a magnificent address by Dr. Robert E. Speer, who was requested to speak to the Assembly on Friday morning. Dr. Speer has for many years been Secretary of Foreign Missions in the Presbyterian Church, U. S. A., and his knowledge of the subject, together with his oratorical power and spiritual earnestness, enabled him to produce a powerful impression upon the mind of the Assembly. His address was optimistic on all lines, and prepared the Assembly for the inspiring report of our Executive Committee. It signifies much

that at the present time there is a General Assembly of the Presbyterian Church in Brazil, in China, in Japan, and in Korea; and in the near future, it may be predicted, there will be a General Assembly of the Presbyterian Church in Mexico and in Africa. When it is remembered that only a few years ago there were no Presbyteries or Synods on the foreign field, and that now the work in these heathen lands as conducted by the Presbyterians has developed into General Assemblies, the hearts of God's people should take courage. To this fact may be added that the income of Foreign Missions from native sources has increased so rapidly that the total amount from that source is three times as large as was received by our Church from all sources, home and foreign, a quarter of a century ago. It was pleasant to the Assembly to hear from the Executive Committee that after thorough investigation into the orthodoxy of our foreign missionaries, it found no reason to question the soundness in the faith of any one of them. Two of the honored and beloved secretaries of the committee, the Rev. S. H. Chester, D. D., and the Rev. H. F. Williams, D. D., who have labored long and faithfully, were retired to advisory positions, their annual compensation remaining the same; and the committee was directed to supply their places with a younger man. A standing vote of thanks and appreciation was tendered to each of the brethren, and they were asked to speak to the Assembly; which they did in brief and appropriate addresses.

The report of the Committee on Home Missions revealed a great need for evangelization in our own country. This work received the marked attention of the Assembly. It is manifestly impossible for the Executive Committee to compass the vast work before it without a more generous response on behalf of our people in their gifts to this cause. When we think of the various elements, Mexicans, Negroes, Indians and Mountaineers, not to mention the increasing number of foreigners coming into our country, and needing the gospel, the huge task before this Committee becomes manifest. It is becoming more and more vitally important for us to evangelize our own people if the truth is to retain its hold upon us, and if we are to fulfill

our duty to the other nations of the earth in giving them the gospel. On Tuesday afternoon, when the Standing Committee on Home Missions made its report, a number of interesting addresses were heard, and the minds of the commissioners were awakened to the pressing needs of this cause. The Church is blessed in having two most efficient secretaries, Rev. S. L. Morris and Rev. Homer McMillan, who add to their stirring activities as propagandists the willingness and the ability to furnish the people with interesting and valuable books, witness the former's "Presbyterianism," and the latter's "Unfinished Tasks."

In presenting the report on Christian Education and Ministerial Relief, Rev. H. H. Sweets, D. D., made a very inspiring address. It is evident that our Church is progressing in all matters of education intrusted to this committee. The report showed that we have more candidates for the ministry, 599, than ever before in our history. Sixteen students are preparing themselves for medical service; sixty-three women for general religious work, making a total of six hundred and seventy-eight workers. Four hundred and twenty-three of these students have been assisted by the committee, in the total sum of $70,-811.05. The committee also, in the matter of ministerial relief, has expended $163,033.00. The assistance given to disabled ministers and the wives and orphans of deceased ministers is much more gratifying than ever before. A substantial increase has also been made to the Endowment Fund for Ministerial Relief, making the total at present $1,450,530.00. The committee is also increasing the Student Loan Fund, and shows how it is giving assistance to many young people who are seeking an education; and it is continually pressing upon the mind of the Church the importance of the Life Endowment Plan, and urging the churches and Church courts to co-operation with it in this great movement.

The Committee of Publication and Sabbath School Work has been the subject of much criticism during the past year. No less than twenty-six overtures of one kind and another, bearing upon the work of this committee, were presented to the

General Assembly. The annual report, together with these overtures, were referred to an able Standing Committee, of which the Rev. W. E. Hill, D. D., was the chairman. After a full and careful consideration of all the matters before it, the Standing Committee came to a conclusion, and presented a report which received the unanimous endorsement of the General Assembly. The impression has prevailed in some quarters of the Church, founded largely upon imperfect knowledge of the matters at issue, that the Executive Committee of Publication and Sunday School Work had gone beyond its province and the direction of the General Assembly at its last session, in taking over the Departmental Graded Lesson Helps, which it had been laboring to improve, along with the International Uniform Lesson Helps. A complete history of the work of the Executive Committee was given in its annual report, and it became unmistakably evident to the Standing Committee that there had been no change in the policy of the Executive Committee touching the Graded Lessons; but that it has been acting under the direction and approval of the General Assembly for years past in endeavoring to furnish our Sunday-schools with the very best lesson helps available. The Permanent Committee on Sabbath Observance and Family Religion in presenting their interesting report asked to be discharged, and to have their work referred to the Executive Committee of Publication and Sabbath School Work; which was done by an action of the Assembly. This, of course, adds to the tasks of the Executive Committee, and also to its expenses. In addition to this, the Publication Committee was instructed by the Assembly to undertake the publication of the Chinese Encyclopedia, which is being prepared by Rev. Henry M. Woods, D. D., the cost of which is an uncertain quantity, and may become quite burdensome to the committee. At the request of the secretary, Mr. R. E. Magill, the General Assembly permits the committee to make a special appeal for funds to defray the expenses of the publication of this Encyclopedia. The whole Church seems to be profoundly interested in the great work of Dr. Woods in his desire to furnish young Chinese Christians with an

orthodox Encyclopedia. It will be in the main a translation of Dr. Orr's Encyclopedia. But it is a question whether it was wise in the Assembly to impose the publication of this great work upon the Executive Committee of Publication. The Executive Committee has succeeded in accumulating a modest surplus fund, which it needs as working capital in its business, and it will be heavily drawn upon in the publication of our Graded Lesson Series, and in the propagation of the work of Sabbath Observance and Family Religion. In the report of the Standing Committee on the Bible Cause it was suggested that the Permanent Committee on the Bible Cause should prepare a program of Bible study for Bible classes in our Sunday-schools. When this matter came before the Assembly, on motion, that recommendation of the Standing Committee was also referred to the Committee of Publication and Sabbath Schools. It may be gathered from all this that the criticism of the Executive Committee of Publication has not shaken the confidence of the Church in the wisdom and ability of this committee, and has not prevented the Assembly from adding largely to the tasks imposed upon it.

In response to a special invitation of the General Assembly, Mrs. W. C. Winsborough, Superintendent, made her annual report on the work of the Woman's Auxiliary. Under the wise guidance of the Superintendent, the Auxiliary has extended its organization among the churches with gratifying results. It came with a surprise to the General Assembly that the grand total of the offerings of this organization for the year had reached the handsome sum of $1,238,047.00. No forward movement in our Church in recent years has appealed so strongly to the women, and has met with such great success. In connection with the report of the Auxiliary something must be said in regard to the appointment of women on our Executive Committees. This matter came before the Assembly in answer to an overture from the Presbytery of St. John's, asking that at least one woman be placed on each of the Executive Committees. The Committee on Bills and Overtures made two reports on this subject, the majority report and the minority

report. The former recommended to the General Assembly that this overture be answered in the negative; and the latter recommended that it be answered in the affirmative. After a long and serious debate, the minority report, under the leadership of Judge S. F. Hobbs, was adopted, and made an action of the Assembly. By a later resolution the Executive Committees "were instructed to promptly select and add to their membership three women, one of each class, which number shall not be exceeded in any event." This action of the Assembly called forth a protest signed by forty members, based upon the following grounds:

"1st. Only those should be placed on the Executive Committees who are eligible to membership in the Assembly itself. As women are neither ministers nor ruling elders they are not eligible to membership in the Assembly, and, therefore, are not eligible to membership on the Committees.

"2. Membership on an Executive Committee is a position involving authority to rule. The Bible expressly forbids the woman to exercise ecclesiastical authority over a man.

"3. The action is based on a wrong theory of human rights. The Creator has made the human race in two distinct and different sexes—'male and female created He them.' This difference is in the entire physical and mental structure. This difference does not imply the inferiority of one sex to the other, but it points out a different sphere of service. There is a world-wide revolt against this divine ordinance and an effort to obliterate all the distinctions between the two sexes. In the judgment of the Protestants the Assembly has done that which is, in its essence, akin to this widespread and revolutionary movement, and will make it easier to go further in the same direction in the future. We disclaim the slightest intention of imputing to the Assembly any conscious sympathy with the movement referred to, but nevertheless we believe the effect will be the same."

This protest was admitted to record, and a committee was appointed to prepare a response; which it did in the following words:

Response to Protest.—"The General Assembly is in entire harmony with the great principles which are expressed in the protest, but there is nothing in the Word of God nor in the government of our Church to prevent the Assembly appointing private members, male and female, upon its Executive Committees, and the action protested against was taken in order to recognize in this way the Woman's Auxiliary in its loyal and faithful work."

Our Executive Committees are not ecclesiastical bodies in the technical sense, but their functions are purely administrative; and surely it is the prerogative of the General Assembly to appoint private members on committees to execute its will. An Executive Committee meets in conference, not in a church as a worshipping assembly or an ecclesiastical court; but in a private room to confer together in the effort to concert the best measures for carrying out the policies of the Church as promulgated by its chief ecclesiastical body. It does not exercise ecclesiastical authority over any of its own members, nor over those who are in its employ in the business committed to it. It cannot place on trial for heresy, or immorality, any member of the Church. Our Church for years has recognized the privileges of its female members to teach in Sunday-schools and Bible classes composed of mixed members, and to organize themselves into Auxiliaries and other societies for the purpose of propagating the truth of the gospel. The position that women members of the Church have no other privilege than that of collecting funds to be placed in the treasury of the Church, to be administered by officials, cannot be successfully defended either on biblical or ecclesiastical grounds. There was no thought in the minds of the majority of the General Assembly in placing women on the Executive Committees of violating the great principles which are taught in the Scriptures concerning the difference in sexes. The General Assembly has not been deluded into taking an affirmative position on "a wrong theory of human rights," and it does not believe that this question is involved in the willingness to admit the women of the Church to the privilege of conferring with the men in

the distribution of the vast sums of money which they have, by prayer and self-sacrificing effort, accumulated for our benevolent causes.

The Permanent Committee on Men's Work made its first annual report, which was carefully considered by the Assembly; and this organization is now entirely under ecclesiastical control; and the General Assembly directed that the budget for this work be financed in the same way as the Women's Auxiliary—that is by the four Executive Committees, in the same proportion as these committees are instructed to receive contributions from the budget of the Church. A constitution for the organization of men in any church was formulated and made a part of this report; and the lower courts—Synods, Presbyteries and Sessions—were urged by the General Assembly to organize Permanent Committees on Men's Work. If the men of the Church will enter into this organization with such intelligence and enthusiasm as has been characteristic of the women in their Auxiliary, the result, under the blessing of God, upon the future development of the Church it would be impossible to predict.

The Committee on Bills and Overtures had before it a number of important matters, which it would be interesting to consider if the time permitted. In regard to Overture No. 5, from Muhlenburg Presbytery, touching the status of united churches under the jurisdiction of two Presbyteries and two Assemblies; the General Assembly, upon the recommendation of the committee, took the following action: "We find that the General Assembly of 1887, page 230 of the Minutes, decided that 'no minister can constitutionally be at the same time a member of two Presbyteries.'" Obviously the same principle applies to sessions and churches. We further find that the General Assembly of 1915, page 28 of Minutes, took the following action: "The form of government of the Presbyterian Church in the United States makes it impossible that a minister, officer or church be under the jurisdiction of more than one ecclesiastical court of the same grade." The Assembly reaffirmed "these past deliverances," and asserted "that this action of the Assembly is not to be retroactive, but is to

serve for the future guidance of churches and Presbyteries." Two other recommendations of the Committee on Bills and Overtures were stricken out, and the following substituted for them, and made a part of the action of the Assembly: "That an Ad Interim Committee be appointed to devise and present to the next Assembly a plan for adjusting the difficulties and working out the problems involved in the occupation of the same and adjacent territory by different branches of the Presbyterian Church." This action of the Assembly was eminently conservative, and touches upon a delicate situation which exists, especially in Kentucky and other border states, in the relation of our churches in small communities to churches of the Presbyterian Church, U. S. A. For several years past our educational institutions and the educational institutions of the Presbyterian Church, North, have, in these border regions, worked in active co-operation with each other, and have accomplished a great work for the cause of the Master. It was not deemed wise by the General Assembly that any severe action should be taken which would discourage the brethren in border churches from adjusting matters of difference between themselves and their Northern brethren on such terms as would conduce to the progress of the work. In this connection it should be noted that the General Assembly showed no disposition to encourage further agitation of the question of organic union with the Northern Presbyterian Church. The following communication was received from the Moderator of the General Assembly, U. S. A., in session at Indianapolis, Indiana, "While desiring to share in all interdenominational and international movements of the churches of Christ, we are especially desirous of helping forward the realization of the organic union of the Presbyterian and Reformed churches of our own nation. To this end we reaffirm our desire and declare our purpose to continue our activities for the realization of one Presbyterian Reformed Church in America." In answer to this telegram our General Assembly sent the following: "Your gracious telegram is received, and we appreciate and cordially reciprocate your spirit of brotherly kindness and unity. The General Council of Presbyterian and Reformed Churches in America provides an

agency for such genuine fellowship and effective co-operation that our Assembly does not feel that there is occasion for re-opening the question of organic union."

The General Assembly carefully considered the question of erecting a Presbyterian Foundation, which has been earnestly and persistently recommended by a number of prominent business men in the Church. After a thorough discussion of the matter the following action was taken:

"Be it resolved:

"1st. That the Assembly approves the general idea of a Presbyterian Foundation.

"2. That the present Board of Trustees of the Assembly be enlarged so as to include one member from each Synod, and that its charter be amended so that these trustees can function fully as this Presbyterian Foundation.

"3rd. That an Ad Interim Committee of five be appointed by the Moderator to nominate to the next Assembly the members of this enlarged Board of Trustees.

"4. That this Ad Interim Committee present to the next Assembly for its consideration and approval the proposed amendments to the existing charter of the Board of Trustees."

Almost one entire afternoon was consumed in the reading of the annual report of the Stewardship Committee by Dr. M. E. Melvin, the efficient secretary, which faithfully recorded the efforts of that committee during the past year, and outlined its policies for the future. After some consideration the report was referred to an able Standing Committee, of which Rev. W. L. Lingle, D. D., was chairman. We cannot here enter into a discussion of the many matters of interest involved in this report. It was suggested that a different method should be employed in the selection of the membership of the Standing Committee; and an Ad Interim Committee was appointed to review the whole matter, and report whether or not some other method than that now in operation might be more advisable. In response to a recommendation of this committee, the Assembly reaffirmed the equipment budget of $5,000,000.00 adopted by the Assemblies of 1921 and 1922, and urged that an earnest effort be made to raise at least $500,000.00 of this equipment

budget during the ecclesiastical year ending March 31st, 1924. The regular budget on benevolent causes for the next year remains the same as this year—$4,750,000.00.

Another thing reported, which consumed hours of time, was the reading of an account of the work of the Ad Interim Committee on Amendments of the Book of Church Order, which revealed the fact that the brethren of this committee had given an immense amount of time and thought to the matters committed to them by the General Assembly. It was found impossible for the General Assembly to enter into the consideration of the amendments suggested by this report. It was finally concluded to continue the Ad Interim Committee for another year, and refer the amendments to the Book of Church Order to the Presbyteries for their study, with the request "that each Presbytery appoint a special committee on this subject at its fall meeting; and that through these committees the Presbyteries suggest to the Ad Interim Committee as soon as possible any amendments to its report and any further amendments to the Book of Church Order, and that the Ad Interim Committee take the suggestions and make such revision of their report and such further revisions of the Book of Church Order as may seem wise, and report to the next Assembly."

The General Assembly also received the report of its Ad Interim Committee on Vacancy and Supply; and recommitted this matter to the Ad Interim Committee for further study with the instructions to report to the next General Assembly.

It also received a report through Dr. James I. Vance of the Committee on Protestant Relief in Europe, showing that our Church had contributed to this cause last year the sum of $11,115.00. This amount being given by three hundred and two churches, while three thousand, one hundred and ninety churches contributed nothing. The committee asked the Assembly to contribute to this cause next year the sum of $80,000.00, and directed that the first Sunday in July be designated as the time for receiving special offerings for this cause; and also for the Lord's Day Alliance, which asked for a contribution of $20,000.00. In this connection it should be noted that the Lord's Day Alliance was presented to the General Assembly

in an earnest and able address by the Rev. I. Cochrane Hunt, D. D., Southern Secretary of the Lord's Day Alliance.

The Committee on Bible Cause made a report, and Friday evening was given to a popular meeting in the interest of that cause; which was addressed by Rev. Frank Marsden, Secretary of the Central Agency of the American Bible Society in a very informing and impressive speech.

Our Church papers were represented by their three editors: Rev. David M. Sweets, D. D., of the Christian Observer; Rev. James R. Bridges, D. D., of the Presbyterian Standard, and the Rev. William S. Campbell, D. D., of the Presbyterian of the South. They all did excellent work in reporting the proceedings of the Assembly. The Assembly again placed its approval on the plan for holding "The Church Paper Week" in the month of November, and the Woman's Auxiliary was again requested to co-operate with the Church papers in making the first week of November an effective means for attaining the goal of the progressive program—"A Church Paper in Every Home."

It would be a pleasant task to the writer to mention the names of a number of members in the Assembly who were especially prominent and useful in its proceedings; but that might lead to invidious distinctions; and, therefore, will not be attempted.

There were several other matters of importance brought before the Assembly and seriously considered; but perhaps enough has been said in this paper to bring before the minds of its readers the most important things, and to indicate any forward movements which have been set on foot by the Assembly. As has been intimated in the beginning, the Assembly was an able and serious body, and sought to be controlled in all of its actions by the Spirit of God. It was singularly free from a contentious and party spirit, and the desire of one group to dominate the actions of the whole body. There were many men of forward looking minds in it, who do not believe that the golden age of the Church is in the past; but in the future, and that the Head of the Church is himself leading his people in their efforts to fulfill the Great Commission.

THE SPOKEN MESSAGES OF PAUL—IV, "TO KINGS AND GOVERNORS."

By Rev. B. R. Lacy, D. D.,

Pastor of the Central Presbyterian Church, Atlanta, Ga.

Paul Before Agrippa. Acts 20.

In our last article, we were with Paul at Athens, one of the great dramatic events of the world's history. On their own soil, amid their own temples and monuments he preached repentance and faith in a Risen Christ. Now, I believe we are going to visit a more dramatic scene. One which will call forth all of our imagination. It was Paul's last sermon on Palestinian soil. Henceforth the word of God will tell us nothing of truths taught in what we term the Holy Land.

The scene is set in a new city, built by Herod the Great, and named after Caesar. It was for the most part the seat of Roman authority for Judea. A port entirely artificial, built B. C. 25 to 13, of stones 50 feet long, 18 by 9, enclosing a harbor as large as that of Athens. A city embellished with temples; a modern Greek city domiciled by Romans. Nor was it unknown to Paul. After his conversion he had fled by this port to Tarsus. Here Philip, the evangelist, lived with his four daughters. In this town Peter had first preached the gospel to a Gentile, to a centurion of the Roman garrison. Was it not fitting that since the first sermon to the Gentiles, preached by the apostle to the Jews, was delivered here, the last sermon to the Jews in Judea should be preached here by the apostle to the Gentiles.

The times are ominous. Judea and Jerusalem are hastening to the doom pronounced by the Lord. The procuratorship of Felix was one of turmoil, the brief one of Festus was as evil. It is A. D. 60. In seven more years the war will be under way—in ten the temple will be destroyed. The land is infested with *wizards* professing to be Christ who draw away

all men into the wilderness. The land runs red with blood. A group of *sicarii,* who carry sharp daggers, mingle with the crowds at feasts and stab their victims. It is a real picture of the times when we know that forty had sworn to murder Paul. The priesthood is corrupt beyond all belief, the high priest robbing the priests. Intrigue with Rome on the one hand and endeavors of the Zealots to establish mob rule on the other keep the country in constant trouble. And amid it all is the reek of the filthy lives of the rulers, of Felix and Drusilla, and now of Agrippa and Bernice, of Nero at Rome and Agrippa at Caeserea.

So much for the *scene,* and the *time.* What of the chief actors? Of Festus we will say little. He tried to put down the assassins, tried to quiet the turbulent Jews, but all to no avail. In two brief years he is dead; has gone to meet the Judge.

Too much should not be said of the other two actors. Agrippa is the grandson of Herod the Great, who had killed the children of Bethlehem. Reared in Rome he had finally secured a kingdom in Syria and is now on a visit to Festus. Outwardly a Jew, often aiding their religious efforts, he was politically a Roman, and finally sent 10,000 soldiers to aid Titus in putting down the rebellion.

And who is this beside him? His wife? No, it is his sister, once married and divorced, having lived as if married with her brother until even in that scandalous age she was compelled to bow to public opinion and take another husband. But again she has left him and is now shocking a hardened world by her incest. Later Rome itself is shocked as Titus, the emperor, tries to keep her as his mistress in the capital of the world. These are some of the personages.

The scene is set. Upon his seat of honor sits Agrippa and his consort sister; near them Festus, the Roman; around them all the pomp of the procurator's court, and his bodyguard of soldiers. And here enters the other actor. A man well past middle age, pale from imprisonment, advancing with chains clanking—to appear before these great men for his life.

Again we would expect Paul's mind to be upon himself. We expect him to plead for personal deliverance from such gross injustice. The haughty king has spoken, "Thou art permitted to speak for *thyself*." Yes, it was inconceivable that at such a juncture he should speak for any save himself. But Paul does not speak for himself. Men say to each of us who speak in public, "You are permitted to speak for yourself," and many of us proceed to do so. Where is the college or school where men are permitted to speak that some have not spoken for themselves? Where is the gathering of business men where men could utter words and shape policies to alleviate human suffering, and men have not spoken—for themselves? Where is the bar of justice where lawyers are to plead for right that men have not spoken for themselves? Where is the political platform or stump where men did not in addressing the "dear peepul" speak for themselves? Where is the pulpit that at some time or other has not been prostituted by the mouthpiece of self? When the day comes when all who rise to speak have Paul's attitude, if not his message, the world will be nearer the kingdom.

But for a while he appears to be defending himself. We talk of Paul's defense before Agrippa. It was not a defensive but an offensive action. And before we are through you will see how the judges are on trial, on trial before the Word of God.

Paul of Tarsus was no boor. He well knew how to get the most out of every situation. As he saw this brilliant, but voluptuous and sensual man and his corrupt sister, a great hunger came into his heart for them, and for the multitude around them. What if he was losing a chance to clear himself, if only he could be the instrument to transform this man's life and destiny. What a thought is there! So Paul begins in all sincerity to conciliate his chief hearer by a reference to his knowledge of Jewish affairs. The freedom and power of the man is beyond belief. "I think myself happy, O king," etc. Then he moves rapidly into the story of his life, his youth, his zeal, his former persecutions of the Christians. *His conversion.* How he hangs on this as one of the

climaxes. This deliverance which was for the purpose of making him a *deliverer*. Well he knew his mission. Saved to enjoy ease under Christ? No! Saved to go to the Gentiles. "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here was Paul's commission. Is ours less? Are we free from the burden that was on him? Rather are we not under a greater burden!

How did he carry out the orders? "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem and throughout all the coasts of Judea, and then to the Gentiles that they should *repent and turn to God* (be converted) and *do works* meet for repentance." Paul is warming to the message. His eyes are upon Agrippa and Bernice as he talks of repentance and turning to God and bringing forth works meet for repentance, and he sees that they are concerned. Thus spake John the Baptist to Herod Antipas—"The axe is laid to the root of the tree, bring forth fruit meet for repentance." Sinful, sinful Herod—send away your brother's wife! Sinful Herod Agrippa send away your sister—live anew!

Then he comes to the climax. Prophecy and fulfillment and the doctrines they embraced. Dr. Pierson calls this the two-edged sword. One sharp side prophecy, the other fulfillment. "Having obtained help of God, I continue this day, witnessing both to small and great (kings don't spell anything to Paul), saying none other things than those which the prophets and Moses did say should come." (Here comes Paul's foundation stones.) "That Christ should *suffer,* and that he should be the first to *rise* from the dead and should *show light* unto the people and unto the Gentiles."

Across the impassioned voice of Paul, trying with all the ingenuity of Satan to silence not merely Paul but the heart of these hearers, cuts the cold formal voice of the Roman governor. Or was it that he was finding himself led away with

Paul's irresistible logic and was wrenching himself away from his influence; hiding his own perturbance and excitement, under the pretense of Paul's madness? For if Paul is not mad you must follow his relentless argument.

But the loud voice of authority cuts in. Surely the speaker must be mad. "As he spoke thus *for himself*"—only a mad man would defend himself thus. "Paul thou art beside thyself, much learning doth make thee mad."

Clear, sane, conservative comes the answer to the cold-blooded Roman. He brushes courteously past him to grapple again with Agrippa. "I am not mad, most noble Festus, but speak forth the words of truth and soberness." He comes to close quarters again with Agrippa. "King Agrippa, believest thou the prophets? I know that thou believest." The first shot has gone home—Agrippa sees how he will work back to his life. If you believe this you must step out into full purity of life in Christ. But Agrippa will not go that far. "Almost thou persuadest me to be a Christian." Or does he try, as some assert, to hide behind irony when he says, "With but little persuasion thou wouldst fain make me a Christian?" At any rate, he is touched but not melted, moved but not motivated.

Then Paul's finish. Forgotten is self now—none are thinking of him but of themselves and his Christ. "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Which had you rather be, the prisoner Paul, who went to Rome or Agrippa, the king? The curtain is going down. In a few days Paul will sail for Rome. In a few years (7) Palestine will be a carnage scene. The soldiers of Herod will aid those of Titus in making rivers of blood to run where the blood dropped from the thorn crowned brow of Christ, and causing desolation to the city over which our Lord wept. The gospel will find new soil in Italy, thence it will go to England and Northern Europe and finally to America.

The gospel is the same. It is the power of God unto salvation, committed to us who are to live it before and speak it

unto others. We are to be as alert, as eager, as zealous as Paul if we would please Him who has called us. Should we not strive also to be as gripping and compelling and personal in our public presentation of the Word? It is told that on one occasion when a young man came to John Wesley and complained that people would not hear him preach that the great leader said, "Set yourself on fire and they will come to watch you burn." Christ said of John the Baptist, "He was a burning and a shining light." So was Paul, so was Augustine, so was Savanarola, so was Luther, so are all whose spoken words kindle new life in the hearts of others.

ROLLS AND CODICES.

By Dr. J. F. Springer,
New York City.

There is a department of learning of which many I fear do not know even the name. It is only in recent years that papyrology, the department of which I speak, has become especially important. Whether the name antedates the importance I cannot say. Today, however, both the name and the branch of knowledge are worthy of recognition. Papyrology may be defined as the study which occupies itself with the facts discoverable from the remains of ancient papyrus MSS. But we are not to interpret this as excluding parchment remains as proper objects of the attention of the papyrologist.

This department of knowledge has something to tell Christians relative to the New Testament in the early centuries of its existence. It informs us, for example, of the most ancient copies of any part of the New Testament that are known to exist. The Vatican Codex and the Sinaitic Codex have been the partriarchs. They date from, say, the earlier half of the fourth Christian century. But now there are known to be extant two fragments, one giving a part of the first chapter of the Gospel of Matthew and the other parts of the first and twentieth chapters of the Gospel of John, which date from the preceding century, and are thus distinctly older remains. They are in fact the very oldest known representatives of this part of the Bible in any language.

The reader will please not misunderstand me to say that the earliest testimony to the New Testament writings dates from the third Christian century. This is not, by any means, the case. We have in the Diatessaron of Tatian, and in citations by early Christians and heretics evidence which pene-

trates much further back. Only this evidence is not in the shape of a piece of inscribed material originating from so early a time as these fragments.

Both of these remains are relics of codices—that is, MSS. consisting of leaves. There were possibly two forms of the literary codex. One was made up of one or more quires, each of which consisted of folded double-leaves laid one within the other and secured together along the folds. A finished ancient codex and a finished modern book (whose leaves have been cut) are substantially one and the same thing. However, it was not usual for codices of genuine Greek origin to have the leaves numbered. But there was probably another form of literary codex in the early centuries of our era, which consisted of non-folded single-leaves, laid one upon another, and the whole aggregate secured together by rings or loops at the side or at the top. Such books would resemble our loose-leaf affairs, now so much in use. The fragment of John which has been mentioned belonged to a codex of the form of an ordinary modern book. But there was but one quire and that quite a thick one considering the smallness of the page size. These facts may be learned largely from the fragment itself. While only a single piece of papyrus remains, this is a central portion of a double-leaf. On one part is the textual matter from John 1 and on the other the textual matter from John 20. Accordingly, the fragment of the ancient book was one of the double-leaves near the outside of a quire. So many sheets were required for the one quire that it would be unreasonable to suppose that any other books of the New Testament were included in the codex.

If the question be asked, in just what form were the writings of the New Testament when they came from the hands of the original writers, and in just what form were the earliest copies? no fully authenticated answer may be made. Our information is as yet insufficient. Not so many years ago, those best informed would probably have said that undoubtedly all literary works written or copied in the first Christian century appeared in the form of rolls. But facts accumulating

during recent years forbid us to restrict the styles of books to the one type. As a matter of fact, the oldest remains of Christian literature, dating from 200 to 300 A. D., is preponderatingly in the form of fragments of codices. This is a new fact and its uncovering belongs to the twentieth century.

Other information has been available for a longer time, but apparently its significance was not fully grasped. The poet Martial, writing his fourteenth book of *Epigrams,* while resident at Rome in the time of the Emperor Domitian (81-96 A. D.), provided inscriptions for dinner gifts consisting of literary productions. There was a brief characterization of the gift in such form as "Vergil on parchments." This was followed by the epigram itself. The epigrammatic statement in the case where the present is assumed to be the *Metamorphoses* of Ovid recites:

"This mass which has been made of many a tablet
Holds the fifteen books of (Publius Ovidius) Naso."

In another case, the line characterizing a gift consisting of Homer's *Iliad and Odyssey,* seems to mean "Homer on tablet parchments." The reader who wishes to consider this matter may refer Martial's *Epigrams,* Bk. XIV, epigrams 184, 186, 188, 190 and 192. Apparently, all this means that, in the period 81-96 A. D., literary works were extant in the form of codices made up of single leaves—the tabular codex. Such codices had undoubtedly been employed for many years for the purpose of preserving legal and business records. They sisted of wooden boards, each of which was thinned centrally Cicero, speaking in the first pre-Christian century, says: "On the final wax page of the codex." This is in the Second Action against Verres, 1:36. Here the wax tablets probably consisted of wooden boards, each of which was thinned centrally within a surrounding margin, and the writing was inscribed on a wax film covering this central region. Business records were made on such tabular codices, consisting of two and three

tablets each. Actual examples have been recovered from the ruins of Pompeii. They date accordingly from a period prior to the great eruption of Vesuvius in 79 A. D. The reader will find a pictorial representation of a three-leaved codex containing the record of a business transaction made by the Pompeian banker-auctioneer, L. Caecilius Jucundus, by referring to Prof. F. W. Kelsey's translation of August Mau's work on Pompeii, the American translation being entitled, *Pompeii—Its Life and Art,* or to the present writer's article on *A Mechanical Solution of a Literary Problem,* published in the February, 1923, issue of "Scientific American," p. 100.

In short, there is a good deal of reason to believe that in the Apostolic Age papyrus and parchment tabular codices were in existence and may well have been the form used by the New Testament authors when the autographs were penned. Paul was perhaps referring to tabular codices when he directed Timothy to bring "the books, especially the parchments" (2 Tim. 4:13). However this as to Paul may be, there seems no substantial reason to refuse to believe that the tabular codex was, from the earliest possible dates, in use for the preservation of New Testament books. The folded-leaf codex may also have been in service at the same time. As to the roll, we may readily acquiesce in the view that it was also in common use.

The reader may think that all this is curious, instructive and interesting, but of no especial value in connection with New Testament problems. Let me assure him, then, that a thorough knowledge of the methods of inscribing ancient works, the ways of making parchment and papyrus into books and the vicissitudes to which the partially or completely made book was exposed promises to solve some of the most perplexing problems presented by the extant texts of the Old and New Testaments. In fact, I am here and now presenting facts with the view of indicating one or two solutions.

Let us ask the question, To what mishaps were unfinished ancient books subject after the inscription of the writing? It seems that they might suffer serious dislocations of portions of

the text. The sheets intended for a roll might be inscribed before they were gummed together, side by side, to form the long band consisting the roll. Two methods seem to have been in use. By the one, the sheets would first be inscribed and then gummed together; by the other, the blank sheets would be gummed into a roll which was then duly inscribed. Pliny may be referred to as authority for the latter method. For the former mode, Domitius Ulpianus (died 228 A. D.) is authority for a reference to "books written but not yet gummed together."*

We do not know much about single-leaf codices from known examples. Many of the papyrus relics of codices may very well be fragments from the tablet form, but the remnants are often ambiguous as to this point. For example, there is a papyrus scrap from a codex dating from about 300 A. D. which is known as Papyrus Oxyrhynchus 1226. The writing is Greek. On one side is part of Psalm 7 and on the other part of Psalm 8. But since the earlier portion of text consists of the ends of lines, and the latter portion, of the beginning of lines, the scrap is from the outer part of the leaf. This fragment may represent a single-leaf codex or a double-leaf codex equally well. Even if we had in our hands remains known to represent tabular codices, we would not necessarily be able to determine whether the writing had been inscribed prior to the locking of the leaves together by means of the rings or loops. It would seem very possible for the writing to be put on either before or after the locking of the leaves.

If now we view it as possible that early books were often written upon loose leaves which were afterwards gummed together into a roll or looped together into a tabular codex, then it is easy to see that a MS. might easily suffer derangement during the interval between the inscription of the text and the final construction of the roll or codex. A spilled pile

*Pling (the elder) Natural History, 13:23 (12). In the Digest of Justinian (Mommsen) 32:52:5 may be found the passage due to Ulpianus.

of inscribed leaves might, in the absence of pagination, be rearranged with something less than perfect success. In some cases, a sentence partly on one leaf and partly on another would assist in rearranging. Sometimes, the necessity of making sense would help, even though an old sentence ended on one leaf and a new one began an another. At the same time, there might be some failures, especially in cases where an old paragraph ended on one leaf and a new one began on another. MSS. were anciently written in Greek in accordance with two different systems of paragraphing. In accordance with the one, an old paragraph might end and a new one begin, with a space between, on one and the same line. In accordance with the other, the new paragraph always began on a fresh line. Texts inscribed after this latter manner would naturally now and then end one leaf with one paragraph and begin a new leaf with another. In case of a spill, difficulty might easily arise in replacing such leaves in their proper places. In short, ancient MSS., including probably writings of the Apostolic Age, might at times suffer derangements of the textual matter, because of spills which occurred after the writing was on the leaves but before these had been gummed together into a roll or secured together by loops or rings into a tabular codex.

Nor is it at all impossible that finished rolls or finished single-leaf codices might suffer derangements because of spills occurring after the roll had worn through between columns or the rings or loops had cut through the margins. With reference to a roll breaking transversely between columns, it is in point to note that sheets of papyrus were particularly liable to breakage along lines parallel to the length of the band constituting the roll and along lines perpendicular to this. The reason lies in the mode of manufacture of the papyrus. The individual sheets consisted of two layers of narrow strips of papyrus. The strips of one layer had the fibers paralleling the length of the sheet and the strips of the other layer paralleling the width. These layers were pressed or beat together to form the sheet. The finished sheet

was accordingly weak in two directions, perpendicular to each other. The rolling of the long band and the inevitable flattening of the completed roll, especially when no stiff rod or roller was used, would naturally tend to develop cracks and breaks perpendicular to the lines of writing—that is, transverse to the length of the band.

If we think of that form of ancient codex which is substantially the form used to-day in the making of books, then we must grant that such a MS. would tend with use to break or cut through along the folds where a double-leaf was folded and where the cord would be that held the double-leaves together in the form of a quire. Our modern books come apart in this way. A whole quire, several quires or an entire codex might break up into mass of single leaves. A spill and an imperfect reassembling would then be productive of misplacements in the text.

In the past, only a moderate degree of attention seems to have been given to the question as to whether ancient books, whether rolls or codices, have not often undergone mechanical derangement of the leaves resulting in dislocations of portions of the text. The present writer has studied the matter of misplacements to some extent and is inclined to think that ancient books have come down to us in such condition that concealed in this literature is a very considerable total of textual dislocations, due not to the perversity of editors but to the mechanical vicissitudes to which ancient MSS. have been exposed.

Consider the two narratives which we call the Gospels of Matthew and Mark. If we make a list of the incidents in the order in which they are presented in the first third of Mark (1:1-6:29) and make a similar list for the corresponding part of Matthew (3:1-14:12), we will find that nearly all the events of the one Gospel are paralleled in the other. But the places occupied by parallels is not always similar in the two lists. In fact, a comparison of the lists, matching parallel with parallel, will disclose the plain fact that both cannot exhibit the true chronology. The events cannot have happened in accordance with both orders of succession.

Now it so happens that both these gospels at numerous points use language showing an intention to present their facts in the order of historical occurrence. Matthew has a hundred such indications of sequence, and Mark, a much shorter narrative, has perhaps forty-five. Moreover, a chronological order is the natural order in which to write a narrative. And yet, here we have Matthew and Mark in repeated and severe disagreement. For example, in Matthew the incident of *touching the leper* (8:1-4) precedes that of the *curing of Peter's mother-in-law* (8:14-15), whereas in Mark these events are reversed in order (1:40-45 and 1:29-31). Again, in Matthew the incidents of *the ruler's daughter and the woman with the issue of blood* (9:18-26) and the *visit to his own country* (13:53-58) are widely separated, nine events or more lying between, whereas in Mark there is no interval whatever.

With the facts and probabilities before us that have already been discussed in connection with ancient rolls and codices, it is possible to give what appears to be a very reasonable explanation of the deviations disclosed upon comparison of Matthew and Mark. That is to say, let us assume that in some old MS. of Mark—perhaps even the autograph itself—the narrative from 1:1 to 6:13 was written on thirty leaves, if the MS. was a codex, or in thirty columns, if it was a roll. Let us assume also that at eleven particular points the breaks between paragraphs in the text coincided with breaks between leaf-amounts or column-amounts. The eleven breaks are selected so that when the eleven sections are properly shifted, Mark will have precisely the same order as Matthew. In order that this might be, it is necessary that all or all but the first of the eleven sections of text should contain the right amount of matter to occupy an integral number of these or an intral number of columns. It would not do at all, if some of the sections should have matter for 2 1/2 or 3 1/3 or any fractional number of leaves or columns. Something of the kind would be permissible for the very first section, as we could suppose a portion of a page space reserved for the title.

Now, upon examination, it is found to be a fact that the text of Mark is such that we can so apportion it as to produce the required eleven sections, each consisting of an integral number of leaf or column amounts of text. These leaf or column amounts vary more or less, and this would naturally be expected in a very old MS. written by a non-professional scribe. But the variation is within reasonable limits. The eleven sections may be suitably apportioned. Some consist of but a single leaf or column amount. One has seven. Others have intermediate leaf or column amounts. None is required to have or consist of a half leaf or a half column or any other fraction. Altogether, there are thirty leaf or column amounts in the whole eleven sections.

In short, thirty leaf or column amounts are assumed to have made up Mark 1:1-6:13. The MS. is assumed to have suffered a spill before completion or to have been more or less broken up after completion and then to have suffered a spill. In reassembling, a different order of incidents was produced.

In view of the foregoing, it is permissible to assume that Matthew and Mark at one time both presented the incidents in one and the same order. Some MS. of Mark suffered derangement in the way explained. This may have been the autograph itself. Or, it may have been a copy originating some years later that had its text dislocated.

It will be seen that this explanation lays no blame upon the authors. It is unnecessary to suppose that one or the other was ignorant of the chronology, or that one purposely altered it for the purpose of making an artificial arrangement of the material. An accidental mishap to an ancient MS. of Mark is assumed to be the fundamental cause.

It may be said that there is in the latter parts of the two gospels a very small amount of divergence in order. The incidents of *purging the temple* and of the *lesson from the fig tree* have an order in the one gospel that is the reverse of the order in the other. This may also be explained as a Markan deviation from the true and original order that was produced by an accident affecting only a small portion of the text. It occurred in a different MS. of Mark and at a different time

from the accident assumed for the origin of the divergences in the first third of Mark.

When we have explained the divergences in the two parts of Mark, we have covered the whole matter of deviation between the two gospels in so far as whole incidents are concerned.*

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*The reader who wishes to study the matter of Markan divergence in detail is referred to an extended and technical treatment by the present writer in a long article, *The Order of Events in Matthew and Mark*, published in two installments in *Bibliotheca Sacra* for April and July, 1922, and to a foot-note to the first installment of a second article in the same periodical, this article being entitled *Matthew, a Chronological Narrative* and the foot-note occurring on pp. 122-124, issue for January, 1923.

In the *Lutheran Quarterly Review* for October, 1922, will be found an article by the present writer on *The Misplacement in Hosea.* Dr. Melville Scott had discovered the misplacement and given an account in his work, *The Message of Hosea;* but he had not shown fully how the misplacement might have come about. The article referred to seeks to complete the explanation.

In the *Augustana Quarterly* (Augustana Book Concern, Rock Island, Illinois) for March, 1923, is published a paper presented at the annual meeting of the American Oriental Society, held in April, 1922, in Chicago, this paper being entitled *A New Branch of Textual Criticism.* Associated with the present writer in the preparation of the paper was Dr. A. Yohannan, of the Oriental Department of Columbia University, who supplied the section dealing with passages in 2 Samuel. This article deals generally with the possibilities of explaining certain classes of misplacements of text upon the basis of accidental derangement of MSS. Illustrative examples are given which deal with the following regions of possible misplacements in the Old and New Testaments:

2 Samuel 5:6-25 and 21:1-14.
Hosea 3:1-5.
Luke 4:5-12.
John 12:36b-50.
Matthew 10:17-23.
Mary 1:1-6:13.
Mark 11:11b-18.

In the *Methodist Quarterly Review* for October, 1922, will be found on pp. 704-707 a special article dealing with the reconciliation of the Lukan and Matthaean narratives of the Temptation and entitled The *Lukan Narrative of the Temptation.*

THE HOUSE IN WHICH A MINISTER LIVES.

By Rev. Dunbar H. Ogden, D. D.,
Pastor of the Government Street Presbyterian Church, Mobile, Ala.

A right daring adventure is ours, a personally conducted tour through the house in which a minister lives. To you, my younger brothers, I offer my services as guide only because of the fact that for a number of years I have been dwelling in this very house at the threshold of which you now stand.

Desiring to be a really helpful, and not an officious guide, I shall refrain from being garrulous. Passing from room to room I shall point out only the objects of outstanding interest.

Thus we shall, I trust, return from this pilgrimage with a few ideas so clear cut as to live with us throughout the years.

Such a tour is tantalizing, but at the same time fascinating. I trust that in your own way you will return quietly to each of these rooms to think through the problems which I shall have time only to suggest.

You may know by the house in which a man lives whether he be civilized or savage. So you may judge a minister. Half literal and half symbolic is this house of which I speak. Our purpose is to peep into some of the rooms in which a minister must wisely live if he is to do his finest work. We shall tarry longest in the study.

Through trained men God accomplishes His great purposes. Out of the burning bush on the back side of the desert Jehovah said to Moses: "I have seen the afflictions of my people. . . . I am come down to deliver. . . . I WILL SEND THEE."

Leadership is needed not merely in a crude age, but also in the midst of the highest culture. Even though, as Moses desired, all the people become prophets there is still the need of outstanding souls to crystallize in definite form and project into the world the very best that is in the heart of God's children.

Spiritual leadership is today extremely difficult. "For gener-

ations past we have been growing a type of man whose interests are mainly on the outside of life." Too largely ours has been the

"Heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not three to guard."

In the realm of practical life, though not in the realm of thought, a blatant materialism confronts us. In the latter realm materialism has been utterly routed.

But in this spiritual awakening there have come immigrant ideas from pagan sources. Oriental pantheism has been drifting into our western thought. In addition to this voices on both sides of the Atlantic have been speaking of a finite God, thus opening the way for pagan polytheism, for if there be one finite God, may there not be many? and through it all the multitudes have been putting their trust in the powers that be, the God of the things as they are.

Thus in a striking way the church of to-day is confronted by forces similar to those against which the apostles contended, for the Stoics were pantheists, the Epicureans were materialists, the common people were polytheists, and the worship of the powers that be, even Caesar, was the popular faith.

Despair settled down upon that ancient pagan world. Walk with Dr. Cobern through the first century cities of the dead and read the most common inscriptions.

"Into nothing from nothing how quickly we go."

"Once we were naught, now we are as we were."

"I was not, I was, I am not, I care not."

Despair is beginning to settle upon the modern pagan world. In the common crowd suicide, as it increases, marks the hopelessness of human hearts, and from the thought centres there comes an interpretation of the universe that ends in absolute darkness.

Bertrand Russell thus depicts the despair of the intellectuals.

"That man is the product of causes which had no prevision of the end they were achieving: that his origin, his growth, his hopes, and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

May we not imagine God looking upon the sorrows of the world, may we not hear Him saying "I will send thee?"

We are to go as heralds, and that means vastly more than declaimers, or elocutionists, or entertainers. It means a man with a message. "Truth through personality" is Phillips Brooks' great definition of preaching.

Concerning elocution I would pass on to you a few ancient but timely hints. Out of the sands of Egypt have been dug tons of papyri, dating from the centuries just before and just after the birth of Christ. Here we find among all sorts of interesting things, this bit of instruction from a teacher of rhetoric. "Do not be stiff or artificial in your speaking—for it gives a better impression when everything does not seem cut and dried beforehand."

From John Robinson, the pastor of the Pilgrim Fathers, we have this wise word: "As a woman over-curiously trimmed, is to be suspected, so is a speech."

Who does not remember the instruction of Hamlet to the actors: "Do not saw the air too much with your hand thus. . . . .

"Be not too tame neither, but let your own discretion be your tutor."

In other words, be neither an acrobat nor a dummy, neither a clown nor a corpse. Be yourself plus the message.

Our task, however, is not to teach rhetoric, but to conduct a tour through a very interesting house. The pulpit is indeed the minister's throne, but the house in which he lives determines whether he will ascend it as a king or enter it as a puppet. The pulpit reveals but does not make the prophet. Charles Dickens in speaking to an American audience once uttered this great word of democracy, "Above all, I take it that nothing is high because it is in a high place; and that nothing is low because it is in a low place."

Jesus Christ once withdrew into the far north country, even to the coast of Tyre and Sidon, manifestly seeking seclusion, but of him at that very time it is written, "He could not be hid."

I. Will you be shocked if I ask you to peep first into the minister's bath room? We wish to think of his body. The importance of a place is not determined by the time you spend in it. A morning plunge like a morning prayer may be brief but it sanctifies the entire day. I have been told that the famous Dr. Patton, of Princeton, was wont to say to the theological students, "Young men pray without ceasing, and shave every morning."

I am thinking not merely of tidiness but of physical strength, endurance and freshness without which you and I cannot do our best work. The heralds of the cross, above almost all other men, need these three. While it is heroic to overcome a weakness, it is very wicked consciously to cause or to condone it. Paul could never have done his appointed work without great physical endurance. Palmer and Hoge, Brooks and Beecher, Spurgeon and Moody, were sound in body. The ministry needs not cadaverous young recluses so much as clean-limbed, clear-eyed men with physical endurance and freshness; ready to bear the burdens of a life work that will tax even the strongest.

II. Let the pantry be to us this evening a symbol of that material provision which a minister should make for those who dwell beneath his roof.

Not a few have wrecked their ministry upon the rocks of unpaid bills. I counsel you, young man, to pay your bills on or before the 10th of every month.

As a friend of mine became credit man in one of Atlanta's greatest clothing stores, the head of the firm, a Methodist, by the way, said to him, "There is one class you may freely credit, the Presbyterian ministers. Throughout many years the Presbyterian pastors of this city have dealt here, and I have through them never lost a single dollar." That, young men, is a testimony that we may rightly prize.

Live within your salary and save something, even though it be very little. Invest your savings in such a way as to be rid of care concerning them. A minister who gives his thought to the business of the world usually counts for little in the business of the kingdom. In the boom days of Birmingham a preacher, who was spending his week days in real estate promotion, said from the pulpit one Sunday morning, "The ushers will find several vacant *lots* here in front." That pastor soon passed.

Insure your life, and do it promptly. Paul wrote thus to a young minister, "If any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever."

III. Through the half open door of the sitting room we may look in for a moment upon the minister and his family. Unlike business and professional men the pastor cannot carry forward his life work as a thing apart from his home. Most modern ministers, I think very wisely, have their study at the church; and most modern congregations have the good sense to realize that the minister's wife and children are not in public life; yet the wife and children in large measure make or mar the pastor's work. The reason is obvious: the minister is standing in the community as God's herald calling his fellowmen to consecration of individual life and also of the home. If in his inner circle there be the utter rejection and denial of that for which he pleads, it is inevitable that his message will be robbed of its power.

Solomon, who surely had experience enough to enable him to speak as a specialist, declares that in the choice of a wife both predestination and free agency are needed. I leave it to you, young men, to look up his wise words.

Pressed with duties and fired with ambition to serve, a minister is tempted to neglect his own.

Jephthah as he went forth to battle cried "Success at any price," and his own daughter became the burnt offering. The children of the manse are not infrequently sacrificed by a misguided ministerial zeal.

IV. The dining room is the scene of a pastor's social dissipation. He is not an appropriate figure at a ball, but he is in his element over the tea-cups.

Many a prophet has been spoiled at the dinner table. Not even the worldly members of a church desire their minister to appear as a false prophet in the pulpit; all they ask is that when he puts his feet under the mahogany he make every one thoroughly comfortable by courteously condoning all of their pagan ways. Especially pleasing are jokes slightly off color that prove the parson to be very "human." Thus prophets are unmade. Thus, perhaps, Lot, though he were "sore distressed by the lascivious life of the wicked," lost his power to bear witness, and in an hour of life and death seemed unto his sons-in-law as one who was merely joking.

The social life of Jesus was very different. Conventions of society never caused him to be untrue to truth. His friendship with sinners was on the basis not of their standards but of His own. Always courteous, He was ever candid, and at the dinner table uttered some of His deepest truths.

To be human is not to be weak or vulgar. When the prodigal son decided to leave the hog-pen it is said that "he came to himself." In the Bible the term "natural" is used of our sinful nature, but deeper than that man's true nature is to be godly. The ancient pagan world recognized as virtues, *Wisdom, Temperance, Justice* and *Courage;* and to these Christianity added *Faith, Hope* and *Love.* We must teach men that these seven

virtues are in the deeper sense natural, that when a man accepts Christ he comes to himself.

This we shall do not so much from the pulpit, as in our daily life among our friends.

V. Into the study we shall now pass. Loving God "with all thy mind" is the New Testament addition to the Old Testament summary of the Ten Commandments. In Deuteronomy we read "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might;" but it is Jesus Christ who said, "Thou shalt love the Lord thy God . . . *with all thy mind.*" Protestantism stands for the consecration rather than the bondage of the intellect. Faith to us is a form of knowledge, and not a substitute for thought.

Through Fra Lippo Lippi, Robert Browning speaks thus to all leaders of life.

> "The world's no blot for us,
> Nor blank: it means intensely and means good:
> To find its meaning is my meat and drink."

One of the marks of the intellectual life to-day is a passion for reality. This we should wholly share.

Frederick W. Robertson wrote thus to a college man who was preparing for the ministry: "If I were in your place I should be anxious to give to life as much the aspect of reality as possible, which a student's life is apt to keep out of sight. I would read for honors, and sacrifice everything which interferes with this. But in the vacation I would vary this with systematic visiting of the poor which, more than anything else, brings a man into contact with the actual and real, and destroys fanciful dreams."

Elaborate logical processes are not altogether trustworthy; it is easy to sweep aside a new and disturbing fact when it should be incorporated as a part of the premise. "The compass of reasoning has its great uses, but it easily gets out of gear; facts are the infallible stars by which the voyager seeking truth must ever regulate his course."

Principal P. T. Forsyth declares: "The cure of pulpit dull-

ness is not brilliancy but reality." A true passion for reality will not stop in the dust, it will inevitably lead us into the presence of the eternal, for

> "The meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

Soul stirring is the simple story of Romanes' return unto Christianity. A follower of Darwin, this English scientist had lost his faith. Impressed by a scientific discovery made by a man named Gulich, Romanes was amazed to learn that he was a missionary and wrote asking this question, "How can you hold the scientific views you do, and still accept the teachings of Christianity?"

The answer was: "I can do both because I apply the same principles of investigation and experiment to both. You know how I must have proceeded in the scientific field; I have done the same in the moral field; for though the field is different, truth must be reached by the same methods. I look about and I see certain tendencies and effects underlying and forming human life—these must be accounted for. These tendencies and effects are moral; I must look for moral and religious causes sufficient to produce them, and I find invariably the best and highest result from Christianity. I watch this and its antagonistic forces in the lives around me, and in my own life, and can reach but one conclusion if I am true to scientific principle of investigation and experiment. May I urge you, my dear sir, to try and test and experiment for yourself." The world knows full well the result. Romanes came back to Christ.

The minister should read widely, think courageously and speak carefully.

If you read merely your own town and church papers, excellent as these publications may be, together with such books as agree absolutely with your convictions, your outlook will inevitably become narrow and pathetically provincial. The worst of it is you will be unconscious of your own limitations, and as you lose sympathetic touch with the thought life of the

world and draw apart from the universal conflicts of the kingdom every prejudice of your own heart will deepen until you will come to the position of an officer in one of our churches who by a fellow deacon was playfully declared to have the "courage of his ignorance."

Personally my contact with the excessively orthodox makes me a wee bit heretical, while my association with heretics fires my soul in the defense of the faith. Struggles over the "shibboleths" of sectarian division have for me no appeal; but there is nothing finer than to have some part, small though it be, in the fight for the fundamental things of the Christian faith; not because they are the tenets of a religious group to which I belong, but because they are "essential factors in the achievement of life."

You cannot determine a "shibboleth" by the size or the sound of its syllables, but by their significance. Unbelievers have laughed over the homo-homoi-ousian controversy which rent asunder the Christian Church in the fourth century, declaring the difference to be that of one letter, even the smallest in the Greek alphabet. Herein the laughing critics revealed their ignorance. It is true that one little Greek letter was the symbol, but the difference was this: whether Jesus Christ was God Incarnate, or merely a God-like man. That, I submit, is fundamental. The conflict still is on, witness the recent utterances of a New York rector.

It is well, my young brothers, to know the location of the battle line. When I entered the ministry our Southern Church was greatly disturbed over the elect infant clause. The first General Assembly I attended gave much of its time to a rather academic and somewhat brilliant debate over a proposed change in that celebrated clause of our Confession. At about the same time my professor of systematic theology, whose memory I greatly revere, wrote a book on Infant Salvation.

But the battle line was not then and is not now our Confession of Faith: it is the Apostles' Creed. We may debate among ourselves the shades of blue in the Calvinistic banner, but the issue of to-day is the blood-stained Cross upon the ban-

ner of Jesus Christ; not whether all dying infants are saved, but whether there be a Saviour; not whether the atonement is limited, but whether there be any atonement. These are the questions of the hour.

Pious platitudes will not turn the enemies' steel. We needs must love and serve God to-day with our minds.

It was a great hour in the meeting of the Westminster divines when young George Gillespie stood up for the rights of King Jesus. Last summer I tarried for a few moments in the Jerusalem chamber and dreamed me back to those five years of prayer and thought and debate in which the standards of our Church were formed. Over the fireplace, which, as you know, induced the members of the Assembly to leave the stately but all too chilly chapel of Henry VII and come to this less pretentious but more comfortable room, are inscribed these words, "The Jerusalem which is above is free."

You remember the dramatic scene: a brilliant advocate of Erastianism had presented forcefully his cause. He stood for the Church as a creature of the State. While he was speaking George Gillespie's head was bowed and he wrote on bits of paper. When the great speakers had finished a comrade leaned over to Gillespie and said, "George, stand up for the rights of King Jesus." Then the young Scotchman arose and crushing the arguments of his opponent one by one as a giant might crush an empty egg shell, he made an unanswerable plea for the separation of Church and State.

Pious protestation would not have availed, the need of the hour was gray matter. George Gillespie could not have successfully met the issue except that back in old Scotland he had been thinking and thinking clearly concerning the kingdom of Christ. Crises do not create but merely reveal leaders. It is in the quiet of a minister's study that he prepares for some great public hour in which Christ needs him as a champion. But what was Gillespie writing on the bits of paper? Simply this: "God, help me, God, help me."' Consecrated intellect is our need.

Not merely for the public crises do we need an intelligent

ministry but for the instruction and guidance of our people day by day, especially the leading of our thoughtful young men and women in an age that is one of peculiar peril to them. "Eloquent ignorance" is no substitute for the loving and serving of God with our minds.

Christianity has always been colored or discolored by the thought life of the age. Worshipping in the Roman and Eastern Catholic churches of Europe one may easily discern the marks of that ancient paganism against which apostolic Christianity contended and with which a later Christianity compromised. Much of this ancient paganism was baptized and incorporated into the Church.

To-day there seems to be an effort to baptize a rationalistic infidelity, against which the Protestant Church has long been contending. Ingersol could not now draw the crowds by his attacks upon Moses, for the professors in the seminaries and the preachers in the pulpits have gone far beyond "The Mistakes of Moses." While they still concede that such a man existed, they are sure that he contributed very little to the marvelous legal system of Israel that bears his name; a long line of unknown prophets in a degenerate day having drafted these laws, issued them under the name of Moses. It is fine thus to silence Ingersol, but if this theory be not true, it is a pity to cut the roots of historic Judaism and Christianity and to baptize a rationalistic lie.

Of course Christianity will not thereby be destroyed, but it will be discolored. Just as in the case of Rome the compromise with paganism did not kill the faith, so this compromise with infidelity will not necessarily destroy Christianity, but will discolor it. No fair student of Romanism can fail to rejoice over every Christian element in that communion or fail to weep over the incorporated paganism that blights this ancient Church.

We do not know just how far the present day rationalism will be incorporated into the Protestant Church. We simply know that its incorporation will discolor the faith of our children.

We sing "Faith of our Fathers, holy faith," but I am much

more interested in the faith of our children, and my deepest concern is not that the faith of the fathers be accepted by the children in every detail as the fathers held it, but that the essential elements of that faith by which our fathers triumphed be wrought into our children's lives, finding its expression perhaps in new symbols and forms.

We are not going to accomplish this by being rigid so much as by being reasonable. Many orthodox voices, some of them indignant, are heard to-day. Sharing with my brethren this passionate love for the fundamental values of our Christian faith, I would suggest that an extreme and illiberal spirit is hurtful to the cause we champion, and that the battle in the lives of our intelligent young people will never thus be won. The question of evolution cannot be settled by civil legislation: nor that of biblical criticism by ecclesiastical anathema. It is entirely possible for a believing father or a well-meaning pastor to be *"particeps criminis"* to the wrecking of the faith of some high school or college student. Leaving home recently for a long absence I purchased an extra pair of eyeglasses, and while in the optician's asked that the screws in my old glasses be tightened. Knowing that I was to be away for a long time my friend the optician thought he would tighten the screws so that they would never come loose. Next day as I was wiping a lens to clear away the mist, it broke in my hands. Surely the optician, well meaning though he were, was responsible for the breaking of the lens.

I fear that in some of our colleges there are teachers who are deliberately breaking the faith of our boys and girls, but I am sure that there are others who are honestly trying to remove a mist from the lense that the eye of faith may see more clearly. Concerning the first class, we should rise up and demand their removal, but in reference to the second we should not by unduly tightening the screws make their work perilous.

Permit me to illustrate what I mean. Years ago there was a cry, "if evolution be true the Bible is false," and we seem to hear the echo of that cry to-day. Saturate your boy with an

absolutely literal interpretation of the first chapter of Genesis, and then send him into the schools of to-day, dominated as they are, by scientific teaching at the heart of which is the evolutionary idea and you are almost certainly dooming him to a broken faith. But if you instruct him in the many uses of the term evolution: if you show him the difference between a process of development through which God works out His purposes and a mechanical scheme in which there is no place for God; if you reveal to him how completely *Darwinian* evolution has failed as an inadequate explanation of the universe, if you show him that the real issue is this: is the world one of chance or of purpose, of accident or of intelligence; if thus you fix his feet upon that rock of ages revealed in the first verse of Genesis, I think he will not come back to you with a wrecked faith.

May I illustrate again. If the girl from your home or your congregation enters college with the rigid idea of the Bible as a book handed down from heaven, she will probably come back to you with a shattered faith. But if you, rather than some other in whose religious faith she may not have the same confidence, teach her constructively the facts about the Bible, tell her the story of its origin, point out the human elements in it but make as clear as the sunlight that great revelation which culminates in Jesus Christ; acquaint her with the difficulties but remind her that because the sun has spots upon it, it is no less the orb of day. Teach her thus to accept the Bible as God's book, and I think she will come home one day with the faith of her fathers the living faith of her own heart.

The person of Jesus Christ is now a storm centre, as it has always been. "Who say men that I am?" the Master asked, and the reply then might be repeated now, "A prophet." But upon that confession he did not found his kingdom. "Who say ye that I am?" he asked, and Peter answered "the Christ, the Son of the living God."

In the ritual of the Roman and Eastern churches, and in the theological Protestantism there is too largely the idea of Christ as another God. The doctrine of the trinity is abso-

lutely basic in Christianity; it is, however, not the doctrine of three Gods, but of one. And yet, in the art galleries of Europe you may see the trinity thus depicted, the Father, a venerable old man with flowing white beard, looking down through the clouds upon the Son, a young man beside the river; while a dove, symbolic of the Spirit, flutters down from heaven to earth. In our covenant theology we speak of the persons of the trinity as though they were separate and distinct individuals. Acutely is this problem brought to one's mind in the birth land of the monotheistic faiths, where Judaism is saying, "The Lord thy God is one God," and Islam is crying, "There is no God but Allah," and where Christianity seems to be proclaiming three gods. In the Koran we read "Say not that God is a third of three." I am persuaded that much of the Unitarian thinking in Christian circles, and the accompanying conception of Jesus Christ, arise from our false presentation to the world of the nature of God, revealed in the Scripture as a unity in which there is also diversity. The Old Testament, fighting polytheism, stresses the unity, but at the same time intimates the diversity. The New Testament, building upon that firm faith of the oneness of God, reveals more clearly the diversity, using the terms Father, Son and Spirit. When the Greek fathers formulated the doctrine of the trinity they employed two synonyms "ousia," and "hypostasis," using the one to designate the unity and the other the diversity. We, in place of "ousia," say substance, and in the place of "hypostasis" say person. But we should never forget that the Greek words are synonyms. A diversity in the unity of God is not unbelievable, indeed it is essential, for diversity is a factor in consciousness. But it is quite a different thing to consider the persons of the trinity as separate and distinct individuals. In the one case we have a mystery, in the other a contradiction.

The incarnation means that God is in Christ. Through the second person incarnate in Jesus Christ the Godhead is revealed to us. Jesus Christ is not another God. There is but one God. Jesus Christ is God incarnate. When I worship at his feet I worship the one infinite and unchangeable God, revealing

thus Himself to the hearts of men, hungry for fellowship with the eternal.

Dr. A. B. Bruce, in "The Training of the Twelve," writes thus: "How few, even of those who confess Christ's divinity, do see in him the true, perfect revealer of God! To many Jesus is one being, and God is another and quite a different being; though the truth that Jesus is divine is all the while honestly acknowledged. Impressions of God have been received from one quarter, impressions of Christ from another; and the two sets of impressions lie side by side in the mind, incompatible, yet both receiving house room. Hence, when a Christian begins to carry out consistently the principle that, Jesus being God, to know Jesus is to know God, he is apt to experience a painful conflict between a new and an old class of ideas about the divine being. When at last the conflict ends in the enthronement in the mind and heart of the God whom Jesus revealed, the day dawn of a new spiritual life has arrived."

Thus, almost indefinitely, might I review the issues of the hour.

Young men, we need a studious ministry, a clear thinking ministry, a teaching ministry. Dr. Jowett has well said:

"Preaching that costs nothing accomplishes nothing. If the study is a lounge, the pulpit will be an impertinence.

Your task and mine in this age of doubt—much of which is honest—is to bring the light of faith to hearts engulfed in the darkness of unbelief.

There are two lines from Tennyson's "In Memoriam" that we dismiss almost with resentment, because we do not see them in their setting. We read:

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."
> And cry:
> Away with such a sentiment.

But let us pause to listen to the poet's story of honest doubt that in the darkness was transformed into a splendid trust in God.

"You tell me, doubt is Devil-born.
I know not: one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true;

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length

"To find a stronger faith his own,
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,

"But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold,
Altho' the trumpet blew so loud."

Every well-built house has also its closet, not for the hiding of a skeleton, but as the secret place of prayer. Robert McCheyne wrote thus to a young pastor, "A holy minister is an awful weapon in the hand of God." The gifted Scotchman impressed upon his young friend the necessity of Christlikeness.

"How diligently the cavalry officer keeps his sabre clean and sharp; every stain he rubs off with the greatest care. Remember you are God's sword."

Our house must not be gloomy. Windows must let in God's sunlight and fresh air. A minister must not become musty. The Cathedral in Florence where at the height of his power Savonarola preached is majestic, but when one enters the gloom of the poorly lighted building oppresses the spirit. Not so the Royal Chapel in Paris. A quaint little building this, quite unattractive from without, but radiant within. A sort of jewel

case it seems, with stained glass windows so large and so numerous as almost entirely to compose its walls. The light of heaven makes this little chapel radiant. So a minister's life should be.

Our house needs doors; the symbol of freedom and of security, opening in for fellowship and out for service. Life must not be lived within prison walls. Verandas and porches suggest that we live in the open. The minister belongs to the community. He is not the chaplain of a little ecclesiastical club, but God's man in the midst of his fellow-men. Jesus said, "Other sheep." We may not know just who they are or where, but let us have hearts ever ready to love them.

In the little Protestant church of Athens I preached last summer, jolting along with an interpreter. After service one of the members of the congregation took me to his home for a cup of coffee. With tiny bits of several languages we struggled, almost hopelessly, to exchange our thoughts. At last my new-found friend asked, "English ouranos?" I replied "sky." Then he exclaimed, "In the sky Christians one tongue." Above almost everything else, the minister's house should have wide verandas; opening out, not only to a needy world, but especially to the many, many hearts that with us are learning that one tongue which is to be the language of heaven.

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BOOKS

Being a Preacher. A Study of the Claims of the Christian Ministry. The James Sprunt Lectures for 1923 in Union Theological Seminary, Richmond, Virginia. *By James I. Vance, D. D., LL.D., Pastor of the First Presbyterian Church, Nashville, Tennessee, Author of "In the Breaking of the Bread," "The Rise of a Soul," "Tendency," "The Life of Service," "The Young Man Foursquare," "The Eternal in Man," "The College of Apostles," etc.* Third Edition. Fleming H. Revell Company. New York. P. 171. $1.25.

No book on preaching has ever had so wide a circulation in our Church as this. The lectures were listened to by large audiences when they were delivered at the Seminary last January and were then immediately published, the completed volume being placed on sale the very morning after the last of the eight lectures had been delivered. They were rapidly bought and eagerly read, a new thing in the history of books on preaching. It soon became so evident that the author had said with singular clearness and force the very word that needed to be said to the young men of our time in regard to the work of the

ministry that certain persons of vision and of means who "are deeply interested in the great world needs, and who are praying the Lord of the harvest that He will send forth laborers into His harvest," authorized the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States to send copies of it, at their expense, to all of the pastors and candidates for the ministry of our General Assembly. In accepting this generous offer and complying with these instructions the Committee says, "the volume goes forth with our earnest prayer that its stirring message may tone up all those who have been called to the great and happy work of the ministry and arouse all of us to a deeper sense of our responsibility and privilege in view of the ripe and plenteous harvest and the urgent need for more laborers."

The keynote of the book is sounded in the title of the opening chapter, "A Poor Business, But a Great Calling." Chapter four on "The Preacher and His Message," begins this way:

We were a little group of preachers and laymen meeting in Richmond, Virginia, to consider a matter that had been referred to us by the General Assembly of our Church. One afternoon we visited Union Theological Seminary, the leading school of Southern Presbyterians for training ministers. We were shown around the grounds and through the buildings, and came to the library on whose walls hung the portraits of a number of the former students of the institution.

One of our group was the distinguished Chief Justice of a Southern State. As we drove away he turned to me and said: "I would give twenty thousand dollars to have my portrait where yours hangs there in the Seminary library." Then, with a sigh, he added: "Yours is the greatest calling in the world. The regret of my life is that I did not become a preacher instead of a lawyer."

Over and over the author stresses the fact that the preacher is in the biggest business in the world. "There is no calling that offers such opportunity for high and disinterested service, none that demands such sacrifices and yields such poor material compensation, but in the end piles up such reward."

Dr. Vance has been a prolific writer. His output indeed has been remarkable. His books have dealt with practical themes, and he has written of them all in a fresh, sparkling, stimulating way. But this will be the most popular and the most useful of all his books. It is a volume that all pastors and all candidates for ministry would do well to keep within easy reach and to read and reread again and again.

WALTER W. MOORE.

Union Theological Seminary.

THE FREEDOM OF THE PREACHER. *By William Pierson Merrill, D. D.* The MacMillan Company, New York. Pp. 147. $1.25.

This book embraces the Lyman Beecher Lectures for 1922. Its author, Dr. Merrill, is a Presbyterian minister and pastor of the famous Brick Church of New York City. These lectures grow out of the experience of a pastor, and are helpful, cheering, uplifting to any pastor who reads them. The point is to find wherein the preacher can claim freedom amid the many obligations and demands resting upon him. The key to the problem is found in an expression of Henri Bergson, "Life is freedom, inserting itself within necessity, and turning it to its profit." There are eight chapters: The Freedom of the Preacher as Prophet, as Preacher, as Priest, as Churchman, As Administrator, In the Social Order, In the World Order, In Christ. Each of these chapters takes up the problems that perplex the preacher in that phase of his life and work under consideration. Perhaps the most unsatisfactory chapter to many is that of "The Freedom of the Preacher as Churchman," in which the problem is discussed of the relation of the preacher to his church when he changes his creed. Dr. Merrill seems to justify a good deal of mental reservation. The crowning chapter is that of "The Freedom of the Preacher in Christ," where the author finds the true freedom in union and fellowship with Christ. It is a good book on the whole, and a fine companion volume to Dr. Vance's "Being A Preacher." These two books will give new heart and vision to the preacher who catches their message.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE CHURCH AND THE EVER-COMING KINGDOM OF GOD. *By Elijah E. Kresge, Chairman of the Committee on Education of the Social Service Commission of the Reformed Church in the United States.* The MacMillan Company, New York. Pp. 316. $2.25.

I will let the author state his own purpose: "My purpose is to show: 1, that the social conception of the Kingdom of God, i. e., the idea of a world order rejuvenated by justice and brotherly love, is fundamental in the religion of the great prophets and of Jesus of Nazareth; 2, how the Church came to depart from this idea of the kingdom; 3, that the weaknesses and failures of the Church are largely due to this departure; and 4, that the salvation of the Church as well as the salvation of society will depend upon her return to the ideals and purposes from which she has departed."

He sticks to this purpose throughout the book and presents much

valuable material. In fact, the book is bristling with ideas. Any man who can read with discrimination will find it profitable to read this book. The author never lets you go to sleep. In fact, he keeps you in sort of a combative frame of mind from start to finish. He is a liberal in criticism, an evolutionist in science, and an extremist in statement. The statement of his purpose as given above will show that the book is polemical in its nature. The present day church comes in for a great deal of criticism. Along with this criticism are a good many constructive suggestions which any minister would find valuable.

WALTER L. LINGLE.

Union Theological Seminary.

THE CONFESSIONS OF AN OLD PRIEST. *By Rev. S. D. McConnell, D. D.* MacMillan Co. 1922. Pp. 125. $1.25.

This book contains the story of a priest who began his ministry when the incarnation of Christ, his divinity, his supernatural birth, his resurrection, his ascension, his eternal reign in the universe, the necessity of the sacraments, and the literal inspiration of the Bible were unquestioned. After fifty years of service, he now rejects all the doctrines of his church and finds himself in sympathy with the Unitarians or Ethical Culture people. However, he will not join the Unitarian group because he does not wish to offend those in the Orthodox Church, and because the liberal churches attract but few from the outside, and because he believes that no new church can be organized from the great world Church which now holds the field.

O. E. BUCHHOLZ.

Assembly's Training School.

SYLLABUS FOR OLD TESTAMENT STUDY. *John R. Sampey, D. D., LL. D.* George H. Doran Co. Pp. 335. $2.00.

The author of this book has the right to speak with authority upon the subject with which he deals. Dr. Sampey has been professor of Old Testament Interpretation in the Southern Baptist Theological Seminary for thirty-one years. This book is the result of those years of study and that long experience in teaching. While the "Syllabus" was prepared primarily for the students in the Baptist Seminary, yet any earnest Bible student will find the book a real aid in his study of the Old Testament. There are several features that combine to make the book valuable: an outline of every book of the Old Testament, with brief exegetical notes on some of the more important passages; outlines of the lives of several of the important

Bible characters; a brief history of the higher criticism of the Pentateuch; a brief general introduction to the study of prophecy; an elaborate bibliography of the Old Testament; full chronological charts of the different periods of Jewish history from Abraham to the Restoration; and what we consider the finest thing in the book, the development of the Old Testament prophecies concerning Christ, given in outline form. The outlines in this book are prepared from the historical and factual standpoint rather than from the prophetic or logical. They are outlines of "the what" rather than of "the why." For this reason they do not reveal much of God's teaching purpose in the history of His people, nor the essential unity of each book in the development of some great spiritual theme.

M. RYERSON TURNBULL.

General Assembly's Training School.

THE DUTCH ANABAPTISTS. *By Henry Elias Dosker, Professor of Church History in the Presbyterian Theological Seminary of Kentucky.* The Judson Press, Philadelphia. Pp. 310. $2.00.

Anabaptist literally means a re-baptizer. The Anabaptists held that infant baptism was invalid, and rebaptized adults who united with them although they had been baptized in infancy. They were the radicals of the Reformation period.

Nowhere did the Anabaptists play a larger part than in the Netherlands. They had begun their own reformation there before the arrival of Lutheranism or Calvinism, and before William the Silent was born. From the Netherlands they went into England, where they evidently influenced our Puritan forefathers no little, and where they had a large influence upon the Quakers, and became the forerunners of the English Baptists. So these Dutch Anabaptists touch the lives of English speaking people much more closely than might appear at first glance.

Within the past twenty years ten large volumes of original source material concerning the Anabaptists in the Netherlands have been published in the Dutch language, and what is still more confounding to the English student, in the Dutch language of the sixteenth century. Dr. Dosker was born and educated in Holland, and is, therefore, at home in these ten volumes. In the volume before us he has given us the cream of these ten volumes besides much other valuable material. So we have in his book the best and most authoritative account of these Dutch Anabaptists that can be found in the English language. The book was originally given as the Stone Lectures at Princeton Theological Seminary, and is very readable.

WALTER L. LINGLE.

Union Theological Seminary.

PROPHECY AND RELIGION: STUDIES IN THE LIFE OF JEREMIAH. *By John Skinner.* Cambridge University Press. Pp. 360. $5.00.

This book contains the Cunningham Lectures for 1920 now expanded from the original six lectures into nineteen chapters. The subject for the lectures was chosen by Dr. Skinner because of his "long standing interest in the study of Jeremiah's work and personality."

The author traces the religious ideals of Jeremiah back to Hosea, whose interpretation of Israel's history was the framework in which his own message was to be set. The prophecies are arranged chronologically, giving the author's own translation, which is very fine. Frequently there are illuminating discussions of other author's views, and difficult points are cleared up by general discussions of Old Testament history or prophecy. One is struck with the author's fairness in dealing with those who differ with him.

Dr. Skinner is one of the more conservative of modern critics. And while his critical views are not wholly absent they do not impair the value of the book for a conservative reader. Of the famous passage, ch. 7:21ff, he says, "The whole system, and all laws prescribing or regulating it, are declared to lie outside the revelation on which the national religion of Israel was based." I think Dr. Davidson gives the correct interpretation. "Such passages as these do not contain any condemnation of sacrifice in itself; but only a condemnation of the exaggerated weight laid on it by the people."

The prophecy of the New Covenant he accepts as genuine. The finest chapters are "The Prophet as Moral Analyst," "The Inner Life of Jeremiah," "The New Covenant" and "With the Remnant at Mizpah."

This is a great book, the author has put his heart into it. It grips from the very beginning and we lay it down with the feeling that we are better for having lived through these pages with this man of God.

HERBERT S. TURNER.

Staunton, Va.

SERMONS FOR DAYS WE OBSERVE. *By Rev. Frederick F. Shannon, D. D.* Geo. H. Doran Company, New York. Pp. 192. $1.50.

Dr. Shannon is a master in the use of language. In this volume there are eleven addresses for special occasions, as New Year, Washington's Birthday, Mother's Day, All Saints' Day, Christmas, etc. These addresses are interesting and instructive to a reader, and are well worth one's time.

J. E. BEAR.

Union Theological Seminary.

SERMONS ON BIBLICAL CHARACTERS. *By Rev. Clovis G. Chappell, D. D.* Geo. H. Doran Co. Pp. 194. $1.50.

Here are sixteen character studies, some dealing with the character as a whole, some with somo particular event. These are sermons that were preached with a purpose, and one feels that the audience and its needs are ever before the preacher. Exposition and practical application run hand in hand. The author's purpose is not entertainment, but "to make wise unto salvation." One may read this volume with pleasure and profit.

J. E. BEAR.

Union Theological Seminary.

GOD—OUR CONTEMPORARY. *By John Henry Jowett, D. D.* Fleming H. Revell Company, New York. Pp. 207. $1.50.

Any book that bears the name of Dr. Jowett is worth while, and this recent volume from his pen is no exception. It contains fifteen splendid sermons that come from the ripe wisdom and deep spiritual insight of the great preacher. Every preacher needs to read a volume of sermons occasionally, and those who select this book will make no mistake.

JOHN C. SILER.

Shenandoah Junction, W. Va.

VIA SACRA. *By T. H. Darlow, M. A.* Hodder & Stoughton, New York. Pp. 268. $1.50.

This book is made up of twenty-three brief sermons or meditations that are helpful, inspiring and suggestive. It is really a good book and valuable for the quiet hour because of its refreshing spiritual tone and messages to the heart. We need an occasional book like this for its inspiration and for its insight into the things of the Spirit.

JOHN C. SILER.

Shenandoah Junction, W. Va.

VISIONS OF THE END, A STUDY IN DANIEL AND REVELATION. *By Adam C. Welch, D. D., Th. D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh.* The Pilgrim Press, Boston. James Clarke & Co., Ltd., London. Pp. 258. $2.25.

This is the latest book to appear on Daniel and Revelation. It is written by one who is regarded as the leading Old Testament scholar

in Scotland to-day. The book is a most able setting forth of the moral and spiritual values and the abiding messages of the books of Daniel and Revelation.

Contrary to not a few biblical scholars, Dr. Welch maintains that cataclysm and immediate intervention by God are not essential to the apocalyptic scheme of thought. He insists that there is no essential difference between prophecy and apocalypse. The difference is one of emphasis, mainly. Dr. Welch believes that both the prophets and the apocalyptic writers teach that God's Kingdom will come on earth by both a slow process and a single decisive act. He believes the apocalyptic writers mean by divine intervention that the eternal order is always at hand, that there is always a door open into heaven.

The book of Daniel, according to Dr. Welch, was written about 165 B. C., for the purpose of comforting and encouraging the martyrs and confessors of the Antiochian persecutions of 168-165 B. C. The author of the book of Daniel used pre-existing literary documents and wove them together into a unity. For example, the first six chapters of our Daniel were already in existence as a separate literary document. Dr. Welch does not believe that the man Daniel was an actual historical person, but is simply a type of the ideal Israelite. That is to say, the first six chapters of Daniel do not give us actual history, but are meant to present certain ideals. These chapters are a creation of the imagination, and their purpose is to show how a true Israelite should behave himself among pagans in view of the near consummation of the end.

The "son of man" of Daniel, Ch. 7, is an angel figure who represents God's kingdom on earth, and is not the personal Messiah.

Dr. Welch believes that the book of Revelation was written by a prophet, John, not the apostle, in the time of Domitian, 81-96 A. D., for the purpose of sustaining the Christians in the Domitian persecutions. This prophet used literary materials from an earlier age, both Jewish and pagan, especially in the age of Nero. Dr. Welch believes that the prophet John teaches that Christ is to return and reign on earth for a thousand years, from Jerusalem as the center of his kingdom, but he does not believe that the prophet's notion of the millennium kingdom is any part of our Christian faith. The prophet's idea of a millennium kingdom is simply one of the remnants of Judaism, which he was unable to throw off, but it is our duty to discard any such belief in a millennium kingdom, for it is not taught by Jesus or Paul.

Whether we agree with Dr. Welch or not as to these details, he has given the Christian Church a most suggestive and deeply spiritual study of the books of Daniel and Revelation.

EUGENE C. CALDWELL.

Union Thological Seminary.

LIFE OF CHRIST. *By Giovanni Papini. Translated by Dorothy Canfield Fisher.* New York: Harcourt, Brace & Co. Pp. 416. $3.50.

This is by far the most interesting life of Christ I have ever read, except that contained in the four gospels. The author is said to be the foremost man of letters in Italy.

From anarchism, nihilism and atheism he was converted to Christianity. He says of himself: "In those proud and feverish days he who writes affronted Christ as few men before him have ever done."

He has written, as he says, "in a style violent with contrasts and with foreshortening, colored with crude and vividly felt words, to see if he could startle modern souls, used to highly colored error, into seeing the truth."

Here and there the reader will discover traces of Papini's former creed, as in his flings at civil government and his exaggerated and distorted statements of Christ's attitude to money and the rich. There is no taint of rationalism. He believes in the virgin birth, the physical resurrection, and the supernatural character of the miracles.

He is a poet and an artist. His words are pictures, *moving* pictures. His portrayal of Christ in the synagogue of Capernaum and among the peasants of Galilee is vivid and life-like. The reader sees the Master and his disciples and the eager multitudes of simple-minded people. The author disclaims critical learning and makes no pretensions to theological ability.

R. F. CAMPBELL.

Asheville, N. C.

YOUR BOY AND GIRL. *By A. T. Jamison, D. D.* George H. Doran Company, New York. Pp. 178. $1.25.

THE TRAINING OF CHILDREN IN THE CHRISTIAN FAMILY. *By Luther Allan Weigle.* The Pilgrim Press, Boston. Pp. 224. $1.50.

Here are two good recent books on the important subject of child nurture that will be found helpful.

"Your Boy and Girl," by Dr. Jamison, is the product of many years practical experience with boys and girls as the head of a large orphanage. The fifteen chapters of this book are filled with good, sane, Christian counsel, which every father and mother will find of great value in helping with their child problems. The book is written in a forceful, practical style which makes it easy reading and attractive. The chapters on Obedience, Habit, Fear, Discipline, Play, Conversion are especially fine and helpful.

"The Training of Children in the Christian Family," by Dr. Weigle, is a very thorough and complete study of child training in the home. Dr. Weigle is the professor of Christian Nurture in Yale, and writes with authority on the subject he has made his life's study. He says the great need of to-day is a new set of parents for the children of to-day. His purpose in writing this book is to help parents make themselves over so as to meet this need of their growing and developing children. The importance of the home and the home training is the burden of the book. Dr. Weigle regards failure in the home to be fundamental. "And too many homes to-day are failing, at one point or another, to be all they ought to be, and to do all they ought to do for their children." There are thirteen chapters, each of which considers a vital problem in the life and training of the child. At the end of each chapter is found a list of topics for investigation and discussion, and also a list of books for reference and further study of the topic discussed in the chapter. This makes it an admirable book for study in mothers' classes and for anyone who wishes to follow out an extended study of child training.

Parents will make no mistake in purchasing either or both these books, and pastors will make no mistake in recommending them to parents who are seeking guidance in the training of their children. In these days when pastors are expected to preach on family religion at least once a year, books like these will be found helpful in suggesting fresh material. Both books lack an index, which mars somewhat their reference value.

JOHN C. SILER.

Shenandoah Junction, W. Va.

BIBLE STORIES RETOLD FOR THE YOUNG. *By Alexander R. Gordon, D. Litt., D. D.* Vol. III, Judges and Samuel. Doran. 1922. Pp. 202. $1.25.

This book was placed in the hands of Miss Helen Cook, expert primary superintendent of the First Presbyterian Church of Danville, Va. The following quotation is taken from her:

"The writer believes that the stories contained in this book can be so adapted as to inspire in boys and girls of junior age the desire for heroic service * * * The titles of the stories are well chosen; they are briefly and concisely told; they appeal alike to boys and girls. These qualities make the book valuable to workers with boys and girls of the 'hero-worship' age."

C. H. PATTERSON.

Union Theological Seminary.

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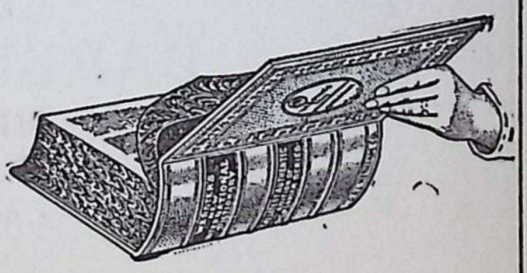

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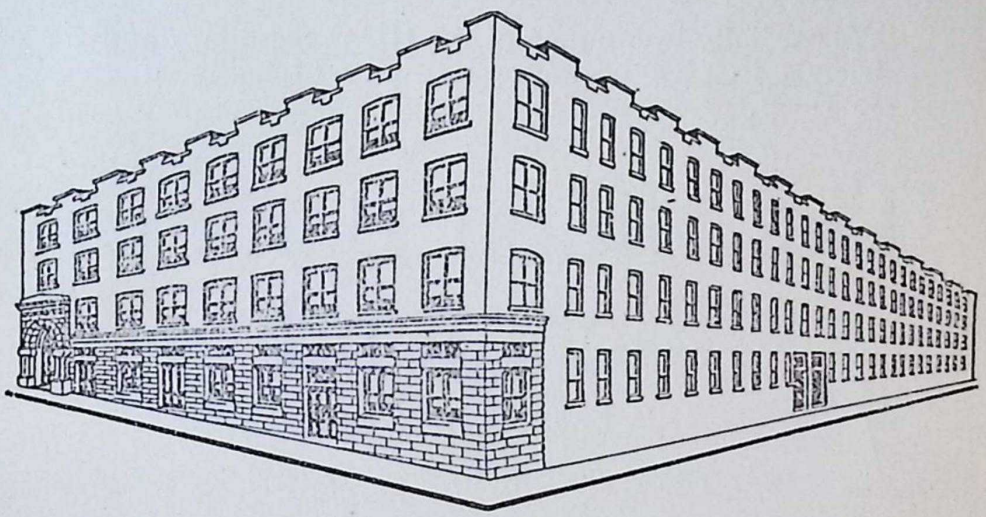

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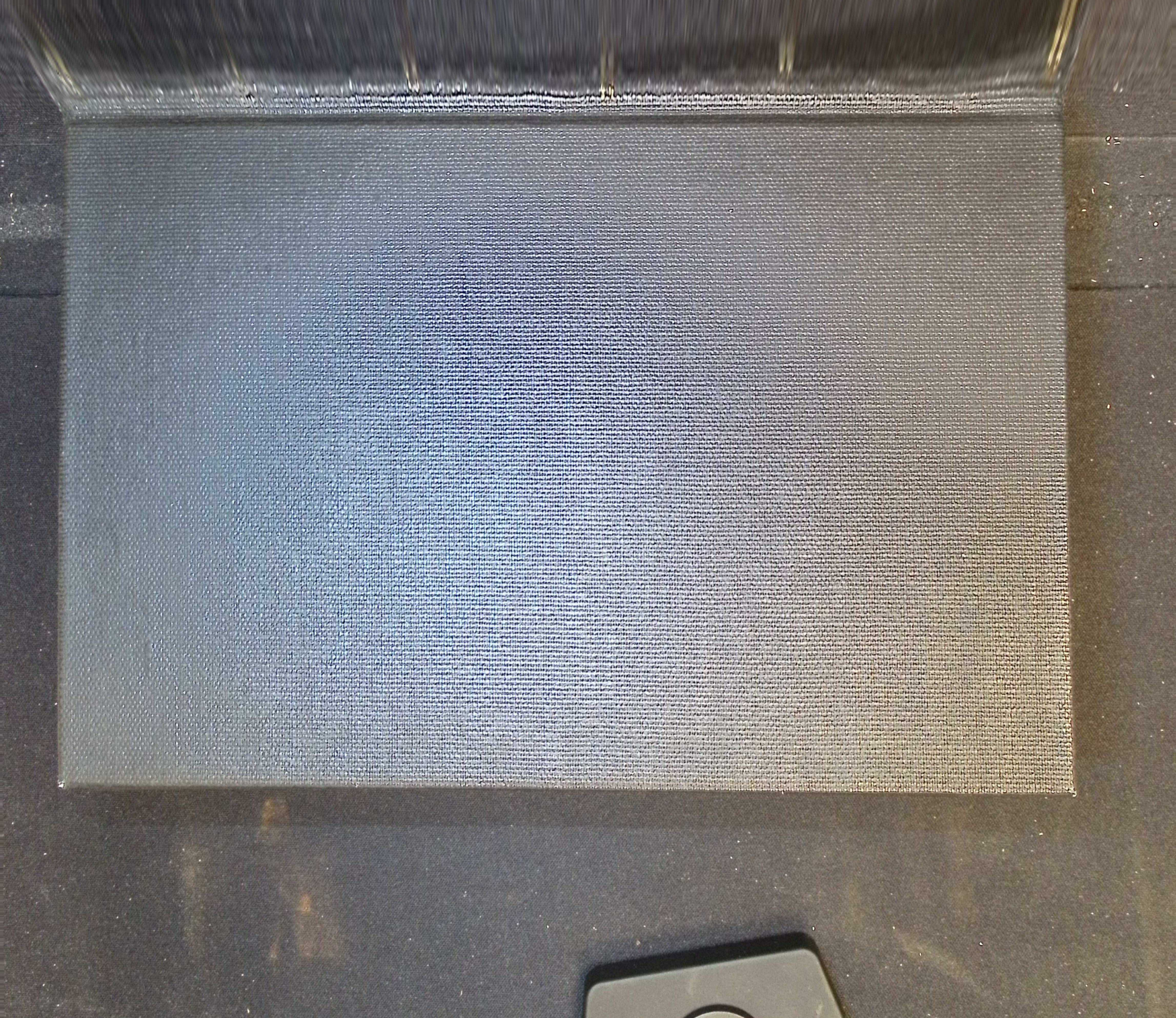
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